

# THE BAPTIST RECORD.

Integrity, and Fidelity to the Cause of Christ.

VOLUME 10.

JACKSON, MISSISSIPPI; THURSDAY, APRIL 22, 1886.

NUMBER 9.

## BAPTIST RECORD.

TERMS OF SUBSCRIPTION, (Invariably in Advance.)

One Year..... \$2.00  
Six Months..... 1.00

Entered at the Jackson Post Office as Second Class mail matter.

## SPECIAL RULES.

1. Always write concerning business matters on a separate sheet of paper from every thing designed for publication.
2. Be careful, in sending subscriptions, to write plainly the name of the subscriber, the post office, county and State.
3. In changing your post office be careful to give the post office from which you get your paper, as well as that to which you wish it sent.
4. RATES OF ADVERTISING furnished on application.  
The RECORD has a large circulation in Mississippi, Louisiana and other Southern States, among the substantial people of each community and is therefore a good ADVERTISING MEDIUM. A limited number of good advertisements will be admitted. Frauds and humbugs will not be advertised at any price, if we know it. If any such should gain admission into our columns at any time they will be promptly exposed. In dealing with those who advertise with us please say to them you saw their advertisement in our columns.
5. Brief MARRIAGE notices inserted free for actual subscribers.
6. OBITUARY notices and complimentary resolutions, not exceeding 100 words in length, published free; for all excess of this limit we will charge 2cts. for each additional word.

Address everything to

BAPTIST RECORD,  
Jackson, Miss.

## POETRY.

## "AS CHRIST LOVED."

"How did Christ love?" He loved thee,  
helpless soul,  
When thou wert "dead in trespasses  
and sin;"

He kindled in thee heavenly desire,  
And to his household gently drew  
thee in,  
And when he wooed thy love in many  
ways,  
And trusted thee, his tenderness was  
such;  
He coaxed thy confidence in little  
things  
Because thou didst not love him  
overmuch.  
Love as he loved.

How did Christ love? He followed  
thee lost sheep,  
Over the dreary mountains of thy  
guilt;  
He put thee on his shoulder and re-  
joiced,  
Although to rescue thee his blood  
was spilt.  
And thou didst say to him, "Just as I  
am  
Receive me, I'm a wondering sheep  
at best,  
I never can be worthy of thy love,  
You take me to the fold, and make  
me blest,"  
Love as Christ loved.

How does Christ love? Never did  
mother clasp  
Her weak and suffering child unto  
her breast,  
Or watch beside its pillow night and  
day  
That she might rest it by her own  
unrest,  
With such self-sacrifice; her changeless  
heart  
No change nor time, nor distance  
moves,  
Though no love be so sure as mother-  
love, and yet—  
It might forget, but He will not  
forget  
Love as Christ loved.

How does Christ love? He loveth to  
the end  
Those whom he has chosen for his  
own;  
Where is the end of love whose height  
and depth  
And length and breadth pass all that  
can be known?  
Where ends the circle and where sets  
the sun?  
It ever shineth though earth's light  
grow dim,  
And yesterday, to-day and evermore  
Is Jesus Christ the same—be thou  
like him—  
Love as he loves.

## COMMUNICATIONS.

## UNIFICATION.

According to the construction of words in our homely, rough, but very convenient old English, that term, "unification," means the act of making into one objects that were divided.

Among Baptists everywhere I see the growth of a craving desire that we, as a people, be more united, and I am devoutly thankful for it. I regard it as one of the favorable signs of the times, and my heart's desire and prayer to God is, that "while the years are rolling on," among other events, they will roll away much that now interferes with keeping, in the full sense of the word, "the unity of the spirit in the bonds of peace." We ought to be united. We have "the world, the flesh and the devil," and the branches of the church combined against us; we cannot afford to be divided among ourselves.

Bro. Gambrell, of the RECORD, at this hour, stands in the front rank the advocate—more than that, he is the champion in defense of that consummation so devoutly to be wished for. At our late Minister's Conference in Clinton, while not employing precisely that term in the exercise assigned to him, it was very clear that the spirit of all he said pointed to the harmonious blending into one all the working forces of the great Baptist family of Mississippi.

In looking to a unification, there are three things to be considered: The kind of unification, the elements to be unified, and the principles on which a unification is based. There are some other minor considerations, but these are the principal ones.

During the past winter I witnessed examples of unification several times, that surpassed the uttermost strength of the strongest man to break the union or disunite the objects united, had main strength been relied on for the purpose. But there was not in any of them anything permanent, nor of any practical benefit, in each case it was only a frozen union; the objects were frozen into one. Such a union as that, while it really exists in many localities, is neither desired nor desirable.

Again, I frequently visit places where the union is so profound, so quiet, that no power on earth can disturb it. But it is the unification of death, for I see it in perfection only in the graveyard.

Almost every year I see practical illustrations of this kind of union in church letters to Associations: "Received by baptism, none; by letter, none; Restored, none; dismissed by letter, none; excluded, none; dead, none; paid pastor's salary, nothing; gave for missions, nothing. We are at peace." Yes, peace, but such a peace; the peace of the graveyard. Such a union as that is neither desired nor desirable.

You, Bro. G., alluded a few years since in the RECORD, to a kind of unification that to some extent exists in some localities. You called it "Stackpole" unification. I need not explain the illustration, but the amount of it was a unification around some favorite leader. I rejoice in the belief that from that kind of a union Mississippi Baptists at present appear to be in very little if any danger, for the reason that while we have a ministry of very respectable literary attainments and native talent, we have nevertheless not one acknowledged great man among us around whom there is the least danger that the others will unite. [That is your thunder.]

It is true, that a few years since some college or colleges undertook to decide for a few of our preachers that they were competent to doctor

an ordinary case of divinity, but I cannot see that it has made any material change. Dr. Webb's hair may perhaps be a little grayer, and Dr. Walne may be a little fatter, but on Dr. Bozeman I can see no change at all. In spite of the colleges, we have no man around whom I anticipate any danger of your "Stackpole" unification.

In looking to a unification, if we hope for either permanence or practical benefit, it is of vital importance that we have an eye to the elements to be unified.

I have done no inconsiderable amount of unifying myself in time—would not object to doing more on the principle of five dollars and upwards; but in all such cases in order that the unifying process be a success, the parties had to be ready to be unified. When there has been any mistake in that direction, the parties may indeed be pronounced one, but sometimes it is no light matter to decide which is the one, and at best it will not be long before the discovery is made that it will require beef enough for two to feed the one, unification to the contrary notwithstanding.

In considering the elements to be unified, one of two conditions must always be present, otherwise the attempt to unify will be a failure: there must be such an affinity of the parties to each other, that they will readily combine—chemists understand this—or there must be the introduction of another agent with which all the parties will unite.

Take two substances, the properties of which are to repel each other instead of attract, and all the chemistry on earth will never unite them, oil and water for example; but bring in an alkali, for which both the others have an affinity, and the repulsion is at an end.

Now in considering the question, the uniting in one of all our forces in Mississippi, as one of the possibilities of the future, the very first thing to be looked at is, whether there is sufficient affinity between the parts; if there is, no effort will be needed; if it will do itself; if there is not then have we any agency of sufficient neutralizing power to overcome the repulsion between the discordant elements? Let Mississippi Baptists never be united on such terms that the question can ever be raised.

## "WHICH IS THE ONE?"

In a few of our Associations there is an occasional disorganizing element that I despair of ever seeing unified; as in all the theological chemistry known to me I have as yet met with no neutralizing agent of sufficient power to meet their case. I suppose the best thing to be done with them is to let them alone.

My idea of the principle on which a permanent unification will rest are, 1. Labor to make our work so attractive—let the affinity between the now disintegrated parts become so strong, that they will come together of their own accord. 2. If that cannot be attained, if there continues to be some repulsion, find a neutralizing agent.

I am profoundly impressed with the belief that an occasional gathering from all parts of the State to such a meeting as the one just closed at Clinton, would tend very greatly to strengthen that affinity for each other, that would render unification irresistible. Such a union would not be a frozen union, nor the unification of death, as seen in the graveyard, nor a stackpole unification, a gathering round some leader, nor a unification for the centralization of power, as is done by ambitious political party leaders; it would be the consummation in part of our Lord's last prayer: "That they may be one, \* \* \* that the world may believe." If Mississippi Baptists can be induced to lay aside all

local preferences and local prejudices, and present a united front, it will then be well for all who oppose the truth to "stand from under."

R. E. MELVIN.

## BIBLE STUDY.

The Bible is studied to-day as never before. Nevertheless, a more general and thorough study of it is the need of the hour. The Word is our weapon of offence and defence, with which we are to battle for the Lord. How important then that we know how to handle it with skill. We are our Lord's physicians sent to minister to the sick of this world. The Word is our Materia Medica. How criminal it is, then, for us to be ignorant of it.

Prof. Wm. Harper, of Morgan Park Seminary, recently wrote to fifty prominent clergymen, asking if our seminaries give sufficient attention to Bible study. A part of the answers form a symposium in the April number of the Old Testament Study, there was not space for all. There is a gratifying unanimity in these answers. The following are brief extracts from some of them:

Bible study is by no means sufficiently emphasized. Men leave the seminaries without real acquaintance with the Bible. There is a demand for a deeper study of the Bible, and it is thoroughly well grounded. Joseph Cook.

I have always thought that the study of the Bible as a text book, should be the main study in our theological seminaries. The Hebrew and Greek Bible first, and the English Bible last. Howard Crosby.

I say emphatically no! Whatever of Bible study they ought to have, they should know the book. —Wayland Hoy.

A very large emphasis needs to be placed on Bible study. —F. N. Peloubet.

The need of greater familiarity with the Scriptures is increasingly felt by the earnest minister with the lapse of years. We apprehend that this is true of every laymen in proportion as he tries to work for the Master. And the revival of broad, systematic study of the Book is needed a thousandfold more in the pew than in the pulpit.

Prof. Harper has proven himself more than a distinctive critic. He not only points out a deficiency, but furnishes a supply. He has begun the systematic study of the Bible by books. By the payment of eighty cents before April 15th, any who wish can join in the study. Many have begun already. We hope many more will follow.

J. A. LEAVITT.

## MARION ALA.

Again the loving favor of the Lord is with the church here in Marion.

All during last week, while cut off from the rest of the world by the great flood, we were having a sweet season of revival. Bro. Frost, of Selma, preached, and large crowds came in spite of the rain. There were over fifty conversions, of somewhat more than a hundred boarding pupils in the Judson, thirty odd have come to Christ, leaving only three now out of the fold. Mississippi, Louisiana and Arkansas all share with Alabama in the blessing.

I beg pious hearts in all these States to unite in earnest prayer that these young disciples may grow in grace and in the knowledge of our Lord Jesus Christ, and that they may be a great power for good wherever they go, always abounding in the work of the Lord.

Faithfully Yours,  
ROBERT FRAZER.

## RATES ON

Louisville and Nashville, Pensacola and Atlantic, Owensboro and Nashville, Nashville and Florence, Cincinnati New Orleans and Texas Pacific, Mobile and Ohio, and Illinois Central Railroads.

Delegates to the Southern Baptist Convention to be held at Montgomery, Ala., May 7, 1886, passing over these Roads must purchase regular tickets, and procure from the agent when the tickets are bought a certificate to this effect, which will be filled by the secretary of the Convention to show that the party named was in attendance and entitled to special rates, and upon presentation of same to the agent at Montgomery he will sell return tickets at one-third rates.

The Railroads require this year that every one who is going to the Southern Baptist Convention (delegates and their families) shall be provided with certificates BEFORE purchasing tickets.

Delegates from Mississippi can obtain certificates, BEFORE purchasing, from Brother H. F. Sproles, Jackson, Miss. Enclose stamped envelope for reply.

O. F. GREGORY,

Sec. So. Bap. Convention.

## A WORD MORE ABOUT NEW ORLEANS.

Although much has been written about the work in New Orleans, and many have been there and seen for themselves, yet there is a word or two more that should be said just at this time that it may appear in its best light.

Possibly, due credit has not been given to all of those who have borne the brunt of that sturdy fight against sin and superstition. Without stating any thing from one who has done a good work in that sin enthralled city, I want to call attention with emphasis to the splendid achievement of the old First Church and her self-sacrificing pastor.

To any one who read in a late BAPTIST RECORD, the report of work done since Bro. M. C. Cole became connected with them as voluntary supply, and afterward as pastor, (7 years) will regard it as simply marvelous. Besides an addition of 171 members to the church roll which of itself, considering all of the opposing and harassing circumstances, is a great triumph. They have inaugurated and carried forward with unparalleled success, a system of "Missions," and "Industrial schools."

This was a new method of attack, and so full of the "wise as a serpent," subtlety that like the Trojan horse it had gotten into the very strong hold of the enemy before they perceived its potency. A mere "candle-moth invasion" in appearance, but "the chariots of Israel and the horsemen thereof" in fact, and as a result a good strong working church of more than a score of first class members, and a real gem of a house of worship in one of the most desirable sections of the city. But this first Church is not satisfied with such trophies as above mentioned. She is reaching out in other direction and making conquests for the Master in other fields. And ere long, doubtless, there will be another church springing up in some destitute part of that great city to shed forth the light of gospel truth upon perhaps the world outside of that devoted pastor's home and church will never know at what a cost of self-denial and sacrifice all of this work has been done.

It is not only a fact that that church in order to keep up their work, did observe for a long time, one day in each week as a fast and cheerfully put into the Lord's treasury their "living" for that day, and in many other ways by sacrifices equally trying add to their con-

tribution; but from out the limits of that pastor's home there went many precious mementoes of other days whose chief value consisted in their tender associations, besides many objects of immediate utilitarian value in order to meet the pressing daily wants of a dependent family. How often the scratching of the hungry wolf has rattled on their chamber door, none but that dear family probably will ever know.

While all the time that devoted pastor had the most generous offers from other fields, but believing it was the Master's will for him to remain there he did so with humble trust in God.

It seems to me that if the Baptists of this county, owe a debt of gratitude to any man or church for self-sacrificing labors to sustain the Master's cause any where it is to our brother M. C. Cole for this noble work and almost phenomenal success in New Orleans.

The Mississippi Baptist State Board never invested money in any more praiseworthy enterprise nor with better results than when they assisted in sustaining Bro. Cole in the First Church.

The Home Board also has done well in standing by such a faithful band and in assisting such a faithful and effective worker. It would seem that there is a place and a work for Bro. Cole and his First Church in New Orleans, if real worth and genuine growth stand for any thing, and that one of the greatest misfortunes, would befall the Baptist cause in New Orleans if they were not sustained and enabled to go on in the great work wherein the Lord has seemed so signally to bless them.

In the Home Board recently received from the situation and will not fail to stand by the old First Church and her faithful pastor.

May God's blessing be upon them even more abundantly in the future than in the past.

J. A. H.

## SUNDAY-SCHOOL CONTENTION.

The Committee appointed to arrange for the Sunday-school Convention have perfected all necessary arrangements, naming time and place with programme, all of which is in the hands of the Secretary, and will doubtless appear in the RECORD at an early day.

It now remains only to call the attention of the churches and Sabbath-Schools to the programme and urge the attendance of a good delegation.

The time has been when the Baptists of Grand Cane Association were proud of their Sunday-school Convention, and it certainly did a good work.

Why should the work cease? Look over the programme, brethren, and you will see that a feast of fat things is to be set before you.

The brethren and friends of Kingston are anticipating a good time and desire a large attendance, for which ample provision will be made.

Let churches and Sunday-schools appoint their delegates—male and female—and let not appointees fail to attend.

F. COURTNEY,  
Ch'n. Com.

April 12, 1886.

I am glad that I was permitted to attend the meeting at Clinton, not that I was any special help to the success of the meeting, but that it was a very great help to me.

It was indeed a perfect soul feast. I feel stronger now and shall, I hope be able to do more for the Master's cause. I regret that more of our pastors were not present.

E. P. DOUGLASS.

April 12, 1886.



## BAPTIST RECORD.

## POETRY.

## THE TAPESTRY WEAVERS.

Let us take to our hearts a lesson—no lesson can braver be—  
From the ways of the tapestry weavers on the other side of the sea.  
Above their heads the pattern hangs; they study it with care.  
The while their fingers deftly work, their eyes are fastened there.  
They tell this curious thing, besides, of the patient, plodding weaver:  
He works on the wrong side evermore, but works for the right side ever.  
It is only when the weaving stops, and the web is loosed and turned,  
That he sees his real handiwork—that his marvelous skill is learned.  
Ah! the sight of its delicate beauty, how it pays him for all his cost!  
No rarer, daintier work than his was ever done by the frost.  
Then the master bringeth him golden hire, and giveth him praise as well;  
And how happy the heart of the weaver is to tongue but his own can tell.  
The years of man are the looms of God let down from the place of the sun.  
Wherein we are weaving away, till the mystic web is done.  
Weaving blindly, but weaving surely each for himself his fate,  
We may not see how the right side looks; we can only weave and wait.  
But, looking above for the pattern, no weaver need have fear.  
Only let him look clear into heaven, the Perfect Pattern is there.  
If he keeps the face of our Savior forever and always in sight,  
His toil shall be sweeter than honey, his weaving is sure to be right.  
And, when his task is ended, and the web is turned and shown,  
He shall hear the voice of the Master. It shall say to him, "Well done."  
And the white-winged angels of heaven, to bear him thence, come down;  
And God for his wages shall give him, not coin, but a golden crown.

## OUR PULPIT.

## ANONYMOUS.

The how, is not the least important item in the management of any affair, or in doing any useful work.

He that does not know or ignores the proper relation of things cannot succeed even if he knows all the facts in the case. Relation is as really a matter of knowledge as substance. And out of it grows the question of method and duty.

Apply these truths to religion. God, man, and their mutual relation. These are the three realities, and out of them arises theology, or the word of God to man. This word commands, explains and enforces our approach unto God, and shows forth our eternal union. "I in you, and the father in me." "That they may be one." Those "whose hearts God hath touched" desire to approach unto him.

How shall they come? Why is man separated from God? Because of sin. Then, as long as sin is in us, a part of us, we cannot singly, personally, approach God. Otherwise our present separation would be unreasonable.

To come unto Jehovah in sin is the highest presumption. Some course or process of preparation must first be performed. All admit this. What is the argument against moral perfectionists? Simply this: that the internal sense or universal conviction of total depravity is shown by all nations seeking a medium of approach unto God. None are willing to come alone and without some previous preparation.

All nations approach God by secondary agency. This, though a philosophical mystery, is religiously right.

The messages between God and man cannot pass either way directly, but indirectly, through a medium—mediator. What is that medium or rather, what is the only correct medium? This is the all-important question. It is needless here to refer to the many corrupt heathen systems or to the not less erroneous systems of many civilized people. One thing is clear as to these and all others, whether right or wrong, i. e., they have a priesthood. The priest idea is a factor in all religions. The priest idea is as really in-born in the heart as is the idea or feeling of total depravity. This is right. Who can object to the notion of a priest? Without him, there is no religion. You might as well be a Sadu-

cee and believe in "no resurrection, neither angel nor spirit." That would be a wonderful book that would relate all the incidents illustrating the power of priests over the minds of all people. Around him cluster the most sublime truths of morality, the greatest contrast of mercy and justice, the mightiest political revolutions, and the strongest personal and family associations of our lives. Without him civil government would be an impossibility, society a chaos, and religion an effete absurdity.

I blame not the heathen; I blame not the Catholic for his adherence to priestly notions. I am of the same stamp.

O, my soul, thou dar'st not appear before God in thy sins, yet thou must be judged. Who will appear for me? What ransom can be found to quench the bloody sword of Justice? The only hope is in a priest, and an offering. Who shall be the priest, and what shall be his offering?

Paul occupied most of his letter to the Hebrews in explaining these two points. He there shows that God never authorized a regular priesthood among men to be filled by men successively, except Aaron and his sons. These only exercised themselves in the "shadows of things to come, and not in the things themselves."

He declares the Levitical priesthood ceased when Christ offered himself.

The Bible admits not of two co-existent systems of priesthood in active operation. Where two are named it is also stated. "He took away the first that he may establish the second."

Of the office generally, it is said: "No man taketh this honor to himself, but he that is called of God as was Aaron." This fact, if no other, totally condemns all priests who are exclusively human beings. Since none such can establish their call from God, after the days of Jesus Christ.

Here, then, is the controversy with Catholics and all others having mortal priests. Though you have the right general notion you have the wrong priest, and hence the wrong process.

The same may be said of all sects, who in any degree, bring mortal man in between themselves and God.

They have the wrong priest, who also is not able to present an acceptable offering for sin. How much more ignorant, foolish and perverted, are those systems of doctrine in which an ordinance or some other simple act of obe-

right hand of the throne of the majesty in the heavens.

I was once in school where there was a ministerial student whose mind on every release from study, rose up a lark to that name so dear to his soul. When he returned from his recitations, or finished up his evening lessons, his heart burst forth in the song—

Jesus, Jesus, precious Savior,  
Prophet, Priest and King!

I often think of him and his song. He has long since gone to live with the King. His name was H. T. Hadlick.

Jesus, our great High Priest,  
Our Savior and our King,  
Thy hand from every snare and foe,  
Shall great deliverance bring.

I am carnal sold under sin,  
What shall I do to be saved?  
My soul thy sins are dark,  
Thy hand from every snare and foe,  
Shall great deliverance bring.

Thou son of David, Priest of the Most High God, let thy blood avail to save me for I am tormented in this flame.  
Bless the Lord, O my soul, and all that is within me, bless his holy name, for he hath given us "such an High Priest."

## COMMUNICATIONS.

## DIVINE LAW ONE THING—BAPTIST USAGE, SOMETHING, TIMES, ANOTHER.

I have been studying the principles of the Baptists lately, and I have found out some things that never occurred to me before. I don't intend in this article to give them all, but to refer to a practice that is unscriptural, and that is very seldom followed by satisfactory results. I mean the time-honored custom, (honored by nothing else than time) of referring church difficulties to councils composed of representatives of several churches.

That is a custom which is, 1st, entirely without authority from the word of God. 2d, is directly opposed to the method required by the word of God. 3d, it was born of human parentage and is full of human error. This is a severe indictment, I know, but it is true, and I mean to assert that it is entirely without authority from the word of God. This will appear to any one who attempts to find it. As we will see presently, the Lord gave some explicit instructions about church government, but he never recommended or authorized anything like a council. The Apostles, guided by the Holy Spirit, instructed the churches in regard to matters of discipline, and they never mentioned anything about a council, never recommended it, in fact, they are entirely silent about it. Mark and Luke, the historians, fail to mention anything of the kind, and the writer of the letter to the Hebrews does not make any allusion to a council. This exhausts the record, and it is not found.

2d, I affirm that "it is directly opposed to the method required by the word of God." What is said on this question is very little, but it is very clear. Our Lord, in a talk with the disciples, recorded in the 18th chapter of Matthew, gives explicit directions for the management of all cases of controversy between brethren. The passage is familiar to every Baptist who reads his Testament. I will not, therefore, pretend to quote, either accurately or extensively, but will rely upon what is the obvious meaning of the passage.

The picture the Lord presents is this: 1st, one man is offended; 2d, his brother is the offending party. His duty is prescribed. 1st, He must seek a reconciliation privately; failing in that, he must take with him several others (brethren obviously); if they succeed, well, if not, he must tell it to the church (assembly of brethren). It is obvious that this assembly is an actual assembly of brethren, capable of bearing a complaint, deliberating upon it and uttering its judgment. It is, therefore, an organized parliamentary body.

If the offending brother will not hear the church, then let him be a heathen man and a publican unto thee.

Now, of the things which we have spoken, this is the sum: We have such an High Priest, who is set on the

In this process we observe: 1st, the injury felt, and the first step is an appeal to the justice and generosity of the offending brother. 2d, the appeal to a few select brethren. 3d, and finally, to the church. Obviously, it is the duty of the church to settle the matter. The church has no right to involve the civil magistrates; it has no right to involve other churches, or any other individuals. There is no hint that it may shift off from itself one feather's weight of the responsibility. And it is perfectly clear that there is no appeal from its judgment. This model is very comprehensive. It is sufficient to reach every sort of case of discipline.

Those that do not originate in private personal controversies, nevertheless are completely determined by the action of a local church. The light thrown upon questions of discipline by the precepts and practice of the Apostles, confirm this view in every instance. Nowhere is there a place left for an outside body to say one word. It is thus so solemnly settled that the action of the church must be final, that our Lord says that its acts, either in loosening or binding are confirmed in Heaven. Not indeed in the sense that the act of the church is always right, but that it is final, and God has appointed no power to review its acts or correct its errors.

But, says another, what becomes of the case of the church at Antioch's appeal to the church at Jerusalem? I have examined that. That appeal was made in reference to a question of Divine law; not on a question of discipline. It shows that on such questions, we must by legitimate means seek to find out the mind of the spirit. Taken with the other, it clearly teaches that in matters of church government, each church must stand alone, and on questions of what God requires, it may seek help from others better informed.

Again, this inquiry on the part of Antioch was not made to a council of chosen brethren, but to a church like itself. And when that church responded, it spoke by the authority of the Holy Spirit; not by the aid of a larger measure of human wisdom. If we are authorized by that incident to submit any question beyond the borders of a local church, it must be, first a question of a purely religious character, not one of local church government. Second, it must be made to a church, not to a council, nor to an association nor a convention. The Holy Spirit knows no such bodies. The church is His authoritative body on earth. There is therefore no authority whatever for councils of brethren. Then, whence are they?

They are the off-spring of human ingenuity. They began to exist after the Apostles were gone, and at the doors of church councils lie the vast pile of religious errors. The history of the councils of "the church" is the history of its errors. It was in these councils that traditional authority was generated. They gave birth to papacy, to sprinkling and pouring, and to infant baptism. They undermined the power and authority of the local churches, and made possible the monstrous heresies of Catholicism and the hierarchy.

The tendency of councils in Baptist churches now, is to weaken the authority of the church. Instead of cultivating a sentiment that accepts as final the deliverances of the church, they shift responsibility to an irresponsible body, and leave the way open to endless strife. Christ has provided for a swift and summary way of ending strife. His way will always succeed. Let us, my brethren, cease to follow blindly the traditions of our fathers. They did well with the lights before them, but we have the same Divine book that guided them, and we owe our allegiance to it, not to the interpretation they placed upon it.

J. L. D. HULLYER.

Tooeon, Ga.  
[We quite agree that the church alone has authority to act, and can not shift responsibility; but that a church in difficulty may ask advice and get wisdom from outside, seems to us clear.—Eos.]

## THAT MINISTER'S CONFERENCE.

## Words of sympathy and condolence; Practical suggestion; and some other things.

The Conference was a reality, for we met and we conferred; and it was a success, more, it was a triumph. It was I believe, the unanimous vote of the body that it was beyond all comparison the grandest meeting any of them ever attended. I attended one of the same kind in Texas in April 1884 in which there was quite a number of quite old men among whom was Brother Furman a brother to Dr. Furman of S. C., and Wm. Carey Crane, who has since removed to "the land beyond the river." All parties in that Texas meeting united in pronouncing it the best meeting they ever had been in, but our Clinton meeting in many respects surpassed it by far.

Bro. Lewis Ball, who presided, said in his closing address, that for a long time his work had been taking him among the icebergs and away out into the deserts, that his soul had been pining for one oasis, and he had found it in our meeting.

If we may say without impiety, that any man in our day is on any occasion inspired, then I will say that in the preaching of the introductory sermon, Brother Lomax was inspired. I can say nothing about it without degrading it.

His theme—"The personality of the Holy Spirit, and his office work in the economy of human salvation," was very opportune. While we all accept as a cardinal article of our faith the work of the Holy Spirit, and concede that to Him we are to look for all our success; there appears to be a growing tendency practically to rely much more on our logic and our theology than on Him. This practical error the sermon of Brother Lomax was calculated to correct.

There are two classes of Baptists that I pity. I am profoundly sorry for every preacher in the State, who, from any cause whatever, failed to meet us in Clinton. Brethren you don't know what a rich spiritual treat you missed, nor is it in my power, nor the power of any one else who writes of our meeting, to give you the faintest conception of your loss.

But the occasion has passed, and we can only deplore the fact that so many brethren whom we so dearly love failed to be there to enjoy it with us.

The other class, the object of my compassion, is composed of such Baptists, if there are such as could have been in the afternoon of Wednesday, heard Brother Sproule's essay: "More preachers, and better preachers," with the prayers and suggestions that followed, and gone out without being quickened to the determination—"God being my helper I will hereafter do more and better work."

Our meeting was purely voluntary, and as a matter of course had no power to perpetuate itself, but I believe there was not one dissenting voice, in the conviction that we ought to hold a similar meeting at about the same time next year. I believe one reason why the attendance this time was comparatively so small, was the shortness of the notice. I for this reason begin now to offer some suggestions for a similar meeting next year.

To begin then, I think that an annual meeting such as has just closed in Clinton would be of incalculable benefit to the Baptists throughout the State.

Further: if the Clinton brethren are willing to bear it, and I hope they are, I think Clinton the place ought to be a fixture.

I think so far the sake of the double inspiration the place will impart. The presence of the "boys" is an inspiration to the ministers and the presence of the ministers is an inspiration to the boys. On this I know I speak advisedly.

Further—on the question of programme, I suggest that as the RECORD is now a fixture in Jackson, the committee be located there, with Brother Gray, Pastor at Clinton added, that with the exception of the names on the last programme who failed to attend, with the themes assigned to them, the designated workers be entirely new names, and have entirely new subjects.

I here add, that of two to whom work was assigned in the last meeting, and who were missed because their seats were empty, there was but one sentiment—unqualified regret at their absence. I allude to Brother N. L. Clark of Decatur and Brother Henry Pitman, of Carroll county.

Their memories are richly stored with experiences of the early work of Mississippi Baptists. I devoutly hope they will attend the next meeting, and that the lifelong experience they have to give whether oral or written will be a marked feature.

One more suggestion. I hope if I live to see another such meeting that we will not get in a hurry at the close.

I add that I took dinner one day at the "Ministers Cottage" conversed with the eight young men who in order to acquire an education to fit them for higher work, do their own cooking, wash their dishes, sweep their room, in fact do every thing in the order of their house-keeping, except wash their clothes. How I did wish that some of our brethren who appear to have a jealousy of the College and its work, could have been with me to have partaken with these boys of that dinner.

What shall I say of Sister Ratliff, whose mind conceived, and whose untiring perseverance achieved that work? Well, just nothing at all. I hand all that to him who some day will say to her:

"YOU DID IT UNTO ME."  
R. E. MELVIN.

## BIBLE READING ON PRAYER.

## NUMBER I.

"Lord teach us to pray, as John also taught his disciples." Luke xi 1.

Prayer is the divinely appointed medium, through which God confers all needed blessings upon his dependent children. He will be inquired of by the house of Israel to do these things for them.

"Ye have not," says James, "because we ask not." How can we expect to receive if we do not ask? And if it be said, "we do ask, and do not receive" the Apostle furnishes the reason of the failure when he says, "Ye ask and receive not because ye ask amiss." It is just as necessary that we ask aright as it is that we ask at all. Let us then consider some of the SUBJECTIVE CONDITIONS of EFFECTUAL PRAYER.

## I. THE MOTIVE MUST BE PURE.

Any selfish or sordid interest in our prayer, vitiates the petitions, and renders it unavailing.

In the form of prayer which the Savior gave to his disciples, he teaches us to say: "Our Father who art in Heaven hallowed be thy name." This then is the first motive which should prompt all our prayers—a supreme desire to reverence and hallow the name of the Lord.

And the next motive has reference to the well being of our race, "Thy kingdom come, thy will be done, as in Heaven so in earth." These are the motives which should prompt all our prayers.

## 2. We must pray in the name of Jesus.

We are all moral bankrupts. We owe ten thousand talents and have nothing to pay. We can, therefore obtain nothing in our name. Our condition may be illustrated by supposing a case.

We will suppose that Mr. John Smith, has been conducting an extensive mercantile business for years in the city of Jackson. But unfortunately he at length fails for a large amount, whither from his own fault or that of others, and has become a total bankrupt. But he concludes to try his hand again, and goes on to New York, and presents an order to one of the wholesale stores, for a bill of goods amounting to \$10,000.

The chief clerk gives the principal of the establishment a significant wink, and they step aside for consultation.

The clerk informs the principal that he saw recently a notice in the Jackson papers, that a man by the name of John Smith had failed in business in that city, for a large amount and had become a total bankrupt.

This may be the very man. We had better inquire into this matter before filling this large bill.

The principal then informs Mr. Smith of what they had seen in the papers of Jackson respecting John Smith, and he enquires of Mr. Smith if he is that man.

Mr. Smith replies, "I am unfortunately that individual. I am bankrupt for a large amount."

"Well, Mr. Smith, how can you expect us to trust you for so large an amount of goods, when you admit that you are a total bankrupt?"

Mr. Smith then takes out of



pocket book, and presents a bill of credit drawn by Wm. B. Astor, one of the great millionaires of New York authorizing Mr. Smith to trade with that establishment for the full amount of \$10,000.

The principal smiles and says, "Ah, Mr. Smith, that alters the case. We know Mr. Astor, and in his name you can have the \$10,000 worth of goods, and as much more if you bring us his endorsement."

So, though Mr. Smith could not get a dollar's worth of goods in his own name, yet in the name of Mr. Astor he could get all he needed.

And so though we can obtain nothing of the Lord in our own name, yet in the name of Jesus we may ask what we will, and it will be granted.

It is just like this: Jesus sits down and draws a check on the bank of Heaven and dates it, and signs it with his own precious name, and writes that name in characters of blood. Yea, his own precious blood, and leaves the sum, to be inserted, blank and tells us to fill the blank with all we need, and bear it up to the Bank of Heaven, and it will be honored.

He says: (John xiv:13-14) "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

And in John xxi:23-24, he says: "Whatsoever ye shall ask the Father in my name He will give it you. Hitherto ye have asked nothing in my name: ask and ye shall receive, that your joy may be full."

So he pledges both himself and his Father to give all we ask in his name.

3. If we would offer effectual prayer, we must put away our sins. David says, Psalms, lxxvi: 18: "If I regard iniquity in my heart, the Lord will not hear me." He does not say: "If I am a sinner the Lord will not hear me." We are all sinners. But what he says is: "If I regard iniquity in my heart."

"If I regard iniquity in my heart," and desire to put it away, "the Lord will not hear me." And Isaiah says, Isaiah, lix, 1, 2: "The Lord's hand is not shortened that it cannot save, neither his ear heavy that he cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear."

We cannot, therefore, make effectual prayer until we put away our sins. And this includes sins of omission as well as sins of commission. I fear that we make an unjust discrimination sometimes between sins of omission and sins of commission.

A sin is a sin, whether it be a neglect to do what we are commanded to do, or to do what is solemnly inhibited. Take an illustration: I have two sons, James and John. I am called away from home on a given day to transact some business abroad. I call up my boys to give them a charge in relation to their conduct during my absence. I take Jimmy first, and as he is inclined to be somewhat rude, I say to him: "Jimmy, as I am going to be absent from home during the day on business, you must not leave the lot during my absence, do you hear me, Jimmie?" "Yes, sir, I hear you," he says. "Well, see that you do not violate this inhibition."

Then I call up Johnny, and tell him that I shall be absent on business during the day, and there is a little job of work in the garden which I want him to do during the day, and I do not leave him to infer or conjecture what I want done, but I lecture what I want done, but I specifically particularly the very thing I want him to do. Then I say to him, "Now, Johnny, do you understand exactly what I want you to do?" And he says: "Yes, sir, I understand perfectly what you want done." "Well, see that it is all done up nicely by the time I get home." On my return I call up my boys to give an account of their day's transactions. I begin with Jimmy, say to him: "Well, Jimmy, did you leave the lot to-day?" And he replied: "Yes, sir, I did. Why, father, you had scarcely turned your

back on home till I was off down town, mingling with the bad boys, and we had a jolly good time of it. I assure you." Now, what must I do with Jimmy? He has violated my positive inhibition. You are all ready to say he must be punished for this offence, or your parental authority falls to the ground. Yes, and I must punish him to such an extent that he will not repeat the offence, or else the punishment will do no good, but it will rather do harm. Then I call up Johnny, and ask him if he did the work in the garden which I told him to do, and he says: "No, sir, I didn't," and he is almost too lazy to confess and he is almost too lazy to confess his fault. Now, what must I do with Johnny? I have punished Jimmy for his violation of my positive inhibition. Shall I let Johnny go Scott free, when he has so palpably disregarded my injunction to do the work in the garden? If I let him off without punishment then I lose my parental authority as really as if I had let Jimmy go unpunished. No, I must punish Johnny also, and I must punish him to such an extent that when I leave home again, and give him an easy task to be performed, it will all be done up nicely by the time I return. And now let me say that I do not believe in the harsh and unreasonable punishment of children. A parent should never punish a child in anger. I venture a plan for correcting children. Whip a little, and pray a little and cry a little, and keep on with this process until the will of the child is completely subdued, and then you will most likely never have occasion to punish the child again while he lives.

Now, I do not suppose that I address many Jimmies among the professors of religion in my audience, but as for the Johnnies, I fear there may be many. Let us put away our sins of omission as well as those of commission, and then we may offer acceptable prayer.

4. If our prayers are to be prevalent, we must cherish a spirit of free and full forgiveness. The blessed Jesus says: "When ye stand praying, forgive if ye have aught against any, that your Father also which is in heaven, may forgive you your trespasses. But if you do not forgive, neither will your Father who is in heaven forgive your trespasses." Mark xi, 25, 26. And the same doctrine is taught by the Saviour in his sermon on the Mount. See Matt vi, 14, 15.

An implacable man cannot offer acceptable prayer; He cannot be forgiven, and he cannot go to heaven. Such a man when he says: "Forgive our debts as we forgive our debtors," simply prays that he may never be forgiven. It is a solemn thing for a unforgiving man, to use the form of prayer which Jesus gave to his disciples. And the forgiveness which we are required to exercise must be free, and full and heart forgiveness. It will not do to say, "I can forgive, but I cannot forget." That means generally, "I will drop the matter. Public sentiment seems to require that I should do it. But I will not forget the offence. And when a new offence is committed, I will bring both the old and the new offence down upon the offender and crush him to the earth."

Such a spirit is not the spirit of forgiveness which the gospel inculcates. How does God forgive us? He is represented as casting our sins behind his back; as blotting them out of his book of remembrance. Of course he cannot blot out the recollection of our sins from his infinite mind. But he remembers them against us no more forever. So we should forgive those who trespass against us. We should remember their trespasses against them, no more forever.

[TO BE CONTINUED.]

SOUTHEAST MISSISSIPPI NOTES.

Hattiesburg Church is intending to ceil and paint their house of worship soon. Several Baptist families have moved to this place recently. Mr. Sam. Eaton presented them with a fine chandelier a few days

ago. Elder L. E. Hall has promised to assist me in a meeting there soon. We are looking forward to the meeting with great anxiety, hoping and praying for God's blessing. We are still the victims of the whisky curse, although this is a prohibition town. We all hope that the court which meets in this month month will make it too expensive to continue it.

Vossburg.—The committee of the old Paulding Church have agreed to give us the old church building, to be appropriated to the building of a church in Vossburg. We expect to commence work soon. We have some good material here, and expect to build a strong church after awhile.

Enterprise is on a temperance boom. Mr. Black, the pastor of the Methodist Church at Meridian, will deliver a lecture here to-night. We intend to organize the county at once. The whisky men have already presented a petition to the Board of supervisors asking for an election, but we intend to see to it that no election is ordered for Clarke at this term. We expect by working and trusting in God to make a clean record for the next two years. This is a fight between God and His servants, and between God and His servants, the devil and his servants. On this line we will fight and win.

S. O. Y. RAY.

One of our exchanges has for its caption for an editorial the startling words, "Raffling for Christ." We like the tone of this editorial. The writer contends very properly that "there is no financial expediency conceivable which can excuse or justify such a resort. The church which cannot maintain the ordinances of religion without such appeals to one of the worst and most dangerous passions of the human heart, had better be blotted out of existence. The lottery is regarded as such an offence against good morals that the United States government refuses to allow the mails to be used for the distribution of its tickets and advertisements."—Central Baptist.

"You ask: 'what is the greatest lack in our churches to-day? I reply unhesitatingly, ignorance of the Bible. We are unspiritual, unwise and ungodly through our lack of spiritual knowledge. Alas! alas, we err in not knowing the scripture nor the power of God.'"—Geo. C. Needham.

A JERSEY FOR SALE!!

A brother has given to the College a thoroughbred Jersey Bull, entitled to register. Those wishing to purchase, address President W. S. Webb, Clinton, Miss. Here is a good chance for some farmer to improve his stock. d11f.

HAND RICE HULLER.

Dr. J. R. Sample, of Summit, Miss., has made a valuable improvement on his

HAND RICE HULLER.

It is claimed that the machine will now yield as large a per cent. of unbroken cleaned rice, as any rice-hulling machinery in use. Farmers who would like to clean their own rice at home, would do well to get one.

# MISSISSIPPI COLLEGE,

CLINTON, MISS.

The Thirty-fifth Annual Session began on Wednesday, September 23rd.

## ADVANTAGES.

A full and efficient Faculty, Thorough Instruction, Rigid but Paternal Discipline, Superior Moral Surroundings, Accessibility & Healthfulness, Reasonable Terms.

Send to President W. S. Webb for Catalogue.

W. T. RATLIFF, Pres't Board Trustees, Clinton, Miss., Aug. 1, '85.

## Central Female Institute.

Clinton, Hinds Co., Miss.

The Thirty-third Collegiate Year will begin Tuesday, Sept. 22, 1886.

## Advantages.

Prestige of a long and successful career; Full Corps of accomplished Professors and teachers; Curriculum, varied and elevated; Cabinets, Libraries and other means of illustration, unsurpassed; Location, accessible and noted for its healthfulness; a pleasant home for boarders, where order, neatness and refinement are taught by precept and example; Expenses low.

For Catalogues, and other information, address:

DR. WALTER HILLMAN, Robt. Kells, Pres't, Bd. of Trustees, Geo. Whitfield, Sec'y.

## BLUE MOUNTAIN Female College.

REV. W. T. LOWREY, A. M., President and Professor of Mental Philosophy.

W. E. BERRY, A. M., Professor of Greek and Latin.

MRS. MODENA LOWREY BERRY, Lady Principal.

Excellently efficient and experienced teachers.

The Preparatory, Collegiate, Music and Art Departments, well organized, and equipped, Course of Study, extensive; Instruction thorough; Discipline mild but strict; Buildings convenient; Accommodations ample; Expenses moderate; Location, noted for its healthfulness, orderly society, and a bold spring of freestone water.

OUR OBJECT

Is to give the best advantages for the least expense; to put the school in the reach of the poor and make it worthy of the patronage of the rich. During the Session 145 pupils were enrolled, 82 of whom were boarders.

The 14th Session opened

Sept. 14, 1885.

For catalogue or further information address

Lowrey & Berry, Blue Mountain, Tipton Co., Miss.

## BLUE MOUNTAIN MALE ACADEMY,

A COUNTRY

HIGH SCHOOL

FOR BOYS AND YOUNG MEN.

Located at Blue Mountain, Tipton Co., Mississippi, a place noted for its healthfulness, orderly society and fine spring freestone water. Corps of teachers competent, instruction thorough, discipline strict, accommodations ample, expenses low. Young men prepared for business college. Board, including fuel, lights, and washing, \$10 per month. Tuition \$2.50 to \$4.00 per month, payable in advance. The 11th Session will begin in September 14th, 1885. For other information, address: W. H. M. DURHAM, or J. W. LEE, Blue Mountain, Miss.

## Gibson's School

AT RIENZI, MISSISSIPPI.

Offers to young gentlemen and ladies a complete course in Latin, Greek, French, Mathematics, English, Language and Literature, Rhetoric, Logic, Political Economy, Natural Philosophy and Mathematics. Also Lessons in Music. Drawing and Painting. Method are those of the University of Virginia. For circulars and information, apply to

W. I. GIBSON, RIENZI, MISS.

## Southern Shopping Agency.

EVERY DESCRIPTION OF GOODS BOUGHT, AND

ORDERS FOR

Dress - Making

Promptly Filled.

For circular and references address

Mrs. Belle Peters.

558 Second Street,

LOUISVILLE KY.

West House.

MRS. M. A. WADLINGTON Prior.

Durant, Miss.

Close and Convenient to Depot. Newly Remodeled and Refitted. Conducted in first class style. Patronage kindly solicited.

Send and buy a recipe and the "RIGHT" to make it from M. L. PAYNE, Montgomery, La. Grant Parish.

SHORT DIVISION SOAP.

If you want to know how to make and use

Short Division Soap.

Send and buy a recipe and the "RIGHT" to make it from M. L. PAYNE, Montgomery, La. Grant Parish.

# Book and Job Printing.

For the present we have our office in the large three story brick building, situated on Capitol Street, and known as the

## CLARION BUILDING.

All job printing entrusted to us we will be able to have done with neatness and dispatch at the CLARION JOB OFFICE upon better terms than our friends will be able to secure and thus aid them and help ourselves. We can make it to the interest of our friends to have their work done through us.

ADDRESS.

BAPTIST RECORD, JACKSON, MISS.

GOOD ADVICE: SEND YOUR BOYS AND GIRLS TO Mount Lebanon Baptist College

Founded in 1873.

The Location is Noted for Healthfulness and SUPERIOR MORAL SURROUNDINGS.

Offers the Advantages of an Excellent Faculty of Accomplished Teachers; An Extensive Curriculum, and Thorough Instruction; Of a

Rigid but Kind Discipline, AND OF A PLEASANT, COMFORTABLE HOME

For Boarders EXPENSE ARE VERY LOW.

For other Information or Catalogue Please Address

Rev. W. M. Reese,

PRESIDENT.

La.

Mt. Lebanon,

## MISSISSIPPI NORMAL HIGH SCHOOL,

TROY, PONTOTOC COUNTY, MISSISSIPPI.

THIS Institution of Learning, instead of being built in a town, like most other Schools, was built in an old field by its Founder and present Principal, built up around it, composed of the best people the country affords. This school employs

Ten Well Trained Teachers.

All grades in their profession, and has at present, December 10th, 1885, TWO HUNDRED AND TWENTY-FIVE pupils, over ONE HUNDRED of whom are

BOARDERS.

Graduates of this School are assisted by the Principal to agreeable and

PAYING POSITIONS.

Twenty-five Teachers educated at this Institution, have recently received First Grade Certificates from their County Superintendents, after rigid examinations. Patronize

## THE NORMAL,

CHEAPEST SCHOOL IN THE SOUTH.

By sending your Sons and Daughters here to be educated. Others may claim it, but this is the

It is the first school to put down board, tuition and books so low that Students can attend with as little expense as to stay at home. Read our terms below, and be convinced. Boarding department is under the direct supervision of the Principal.

Expenses per Month in advance

BOARD, including washing and everything except toilet articles From \$2 to \$7

TUITION, Music, Vocal and Instrumental NO EXTRA CHARGE

ART, Pen, Crayon, and Oil Painting

Modern Languages, Calligraphy and Elocution

BOOKS FURNISHED AT TEN PER CENT. ON WHOLESALE PRICES

No incidentals to increase expenses named.

For Catalogue or particulars apply to

H. B. ABERNATHY, PRINCIPAL, or, ELDER A. J. SEALE, Chaplain.

F. D. JOHNSON & SON.

MANUFACTURING JEWELERS: - -

802 MAIN ST., LYNCHBURG, VIRGINIA.

DEALERS IN

Watches, Clocks, Diamonds, Jewelry, Solid and Plated Ware, Placques, Vases, and Novelties Suitable for Bridal, Birthday and Holiday Presents.

WE KEEP THE CELEBRATED LONGINE WATCHES, IN GOLD, SILVER & NICKEL CASES.

Send for Illustrated Catalogue!

REFER TO THE EDITOR OF THIS PAPER, AND MAN HUNDREDS OF OTHER CUSTOMERS THROUGHOUT THE SOUTH AND WEST.

Address F. D. Johnson & Son, Lynchburg, Va

P. O. BOX 346.

Miss. M. H. Stevenson,

FASHIONABLE DRESSMAKER, LOUISVILLE, KY.

Will furnish on short notice, and at the lowest prices, anything in the line of Ladies' Misses or Children's Apparel.

Samples, Estimates, and Charts for self-measurement free to any address on receipt of stamp.

TERMS—One third cash in advance, balance upon delivery of goods.



## BAPTIST RECORD.

J. B. GAMBRELL,  
W. S. PENICK,  
L. S. FOSTER,

EDITORS.

GAMBRELL &amp; FOSTER, Proprietors.

JACKSON, MISS., APRIL 22, 1886.

## EDITORIAL.

## ATTENTION!!

## DELEGATES TO THE SOUTHERN BAPTIST CONVENTION.

Before you can get tickets on the Railroads mentioned elsewhere, you must write to Rev. H. F. Sproles, Jackson, Miss., enclosing stamped envelope and get a certificate of your appointment as delegate to said Convention.

Delegates to the Southern Baptist Convention should send their names to

Wm. A. DAVIS,  
Montgomery, Ala.

He is Secretary of the Committee on Hospitality.

REV. S. C. LEE.

We are not willing that this good man should pass away without a word from our pen to indicate the esteem in which we held him.

Our acquaintance with him began some eight years ago. At the very first, he impressed us as a man of more than ordinary intelligence, and, above all, a good man. We saw him among his own people, as the beloved shepherd, whom the sheep loved to follow. It was never our privilege to hear him preach, but from the pulpits he acceptably filled his preaching ability must have been of a good order. As a writer he said always what he meant in a clear simple style. If he was never brilliant he was never muddy. His theology was sound; brought directly from the sacred

learned. The Bible was his book and this made him a safe religious teacher. He was not carried about by the winds of doctrine, which have moved so many other men. In disposition he was retiring and modest.

Well with pleasure on the fact that as editor of the *Messenger*, even when the occasions for conflict were many, we were always in accord.

Sister Lee and the children have our heartfelt sympathy. We commend them to the God of all comfort, while we mingle our tears with theirs, not for the soldier, who has laid down his arms to receive the crown; but that we shall see him no more in the flesh.

## A PROPOSITION QUERY GOOD WORK.

In response to Mrs. Quince's suggestion I am authorized to say that the Ladies' Missionary Society of the Crystal Springs Baptist church will give during the coming year, fifty dollars toward Sister Nelson's support in N. O.

Will the editor, who is also Corresponding Secretary, answer a question through the *Record*? It is this: When the Executive Board of the Central Association made the apportionment of amount to be raised by the churches, did it mean to convey the idea that these amounts would cover all the needs of our work. In other words, if the churches should raise double their amounts would there not be need for it all and more?

In our first quarterly collection at Crystal Springs and Terry we raised, at the first one third, and at the second one-half our apportionment. Shall I tell the brethren not to give so much?

W. A. Mason,  
Crystal Springs, April 6 1886.

The apportionments were made somewhat as a basis of calculation, and not to be binding at all. Many churches will fail to do what they

were asked to do, and many others will do more. Every dollar that can be raised can be well employed. It grieved us all to the heart at the last Board meeting to be compelled to decline making most worthy appointments, because there was no money sight. No, no, let the churches do all they can, and there will be a place for all that can be gathered in.

## LOUISIANA NOTES.

## ROBELINE.

This is a new and handsome town on the Texas and Pacific Railway about seventy-five miles south from Shreveport. It has many pleasant homes, a quantity of stores, two or three good hotels and one church house—belonging to the Baptists. Here is one place where the Baptist are ahead of the Methodist. The latter worship in the Baptist house, and judging from the manner in which the two denominations mingle together they are living in charity and peace.

Our general meeting begun here on the evening of the 13th and continued until Thursday evening. The weather was very unfavorable for the gathering, and many whom we hoped to meet were not present. But we had a good meeting notwithstanding.

The good people had prepared to entertain everybody, and those of us who were fortunate enough to get there had a good time. If there were any among us of epicurean tastes they were certainly gratified, and judging from the anxiety of one, at least, to adjourn at an early hour for dinner, there was an epicure there. The meeting was adjourned by the election of Brother Ponder, of Robeline, as President and Rev. G. W. Hartsfield as Secretary. Brother Ponder made us a fine officer, and presided with great promptness and dignity. We all know with what facility Brother Hartsfield wields the pen.

Col. W. H. Jack opened the discussion with an admirable speech on "the destitution of Louisiana and how to supply it." He is an earnest and forcible speaker, and we do not wonder that he has won such distinction at the bar. As a cultivated gentleman and a consecrated Christian, he enjoys the esteem and confidence of all who know him. His brethren delight to honor him, and as an evidence of their great admiration he has been made the President of the State Convention for several years. His accomplished and excellent wife and beautiful daughter were with him. He could not remain with us but a short time owing to the illness of his aged father.

President Reese of Mt. Lebanon was present, and added greatly to the success of the meeting by his clear and logical thoughts, forcibly and elegantly expressed.

Brother McRimmon, of the Sabine Association, was not only an interested listener, but showed by an earnest talk that he keeps up with the advances of the denomination, and is in sympathy with every good work.

Dr. J. H. Cunningham, of the 'Robeline Reporter,' was on hand with all his tremendous force of energy and good business sense to push forward the interest of the meeting. He is editing a good paper, and its columns are open to all good causes. He is now writing some editorials on 'What the coming Legislature ought to do,' that are attracting much notice from all parts of the State. He is a clear and vigorous thinker and an entertaining writer; and although he is beyond the 'three score and ten,' he is as playful and active as a boy. I cannot understand how it is, unless it is daily associating with a bouncing, frolicsome grandson, the child of Mr. and Mrs. C. R. Lee.

Rev. W. M. Alfred, the agent of the Board of Trustees of the Keachi Baptist College, was on hand, and made a fine impression with a ringing speech on the 'Present and future of that institution.' Rev. G. W. Hartsfield gave us a fine speech on 'The open bible, the hope of the

world.' On Wednesday night the writer of this preached to a packed house. Three persons rose for prayer at the conclusion of the sermon.

Brother Hartsfield has been called to the care of this church and has accepted. Judging from the members with whom we met, this church ought to be, and with organization and training will be, one of our best churches.

Besides Col. W. H. Jack and family, there were present during the meeting from the Natchitoches church the Commonwealth's Attorney, Mr. Scarborough and his excellent wife and Miss McCook. We were delighted to meet these excellent Christian ladies, since we had heard so often of their self-denying labors in the church at Natchitoches.

## OPELOUSAS.

A letter from Brother Tomkies dated at this place April 12th says:

"We commenced a meeting here last Friday night. The indications are favorable at this date for a fine meeting. The congregations have steadily increased and there is marked interest. Four have asked for the prayers of the church."

Brother Tomkies remained at Opelousas to aid Brother Scofield in the above meeting, and was not at our general meeting at Robeline. He and Brother S. were both missed, but we trust they were doing a great and good work. We would have been delighted to have joined them as they desired, but we have been away from home so much that we felt that home interest demanded our attention.

We neglected to say that a collection was taken at Robeline amounting to \$37.00 for the benefit of our students fund.

A letter from Rev. D. H. Bart of Arcadia brings the sad intelligence of his continued bad health, and he speaks of going to the mountains of Southwestern Texas. He expects to go about the first of May. Brother Bart is one of our most faithful pastors, and we shall miss him in our State. He is a good preacher and a true Christian gentleman. We heartily commend him to the sympathy and fellowship of Christians anywhere he may go, and trust he may soon be restored to perfect health.

## THE STATE-WIDE CONFERENCE.

Although a variety of causes seemed to conspire against the meeting, yet it was a precious and profitable one and proved to be a real spiritual uplifting to the members in attendance.

## BOARD MEETING.

The afternoon was given to a meeting of the Convention Board. The Corresponding Secretary gave a full and complete statement of the work of the Board since the last meeting, and of the progress of contributions to all the different objects of the Convention work. On the whole the statement was gratifying and yet every pastor was impressed with the importance of pressing the different departments of work with in the next few months.

In one department of work there was an enlargement made. A number of young ministers were employed to work as colporteurs during the summer vacation of two and a half months. This gives needed employment to these young ministers and also greatly augments the good done by the Convention.

All members of the Conference were invited to this Board Meeting and a number of them were present and took part in the councils of the Board.

## THE INTRODUCTORY SERMON.

Tuesday night was a real spiritual feast. After reading the conversation between our Lord and Nicodemus, the assurance given by our Savior of the coming of the Spirit and the account of His descent on the day of Pentecost, Brother Lomax spoke from these words: (John 14:26) "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, etc."

None of us doubt the existence of the Holy Spirit. There are some Scriptures which stagger us. For instance, "greater works than these (done by our Savior) shall ye do," and the doctrine of three persons in one divine being. These things are above reason, and the bible is the ultimate standard of appeal.

The Holy Spirit is not a procession or influence. Things are predicted of him that cannot be predicted of a mere influence. "The posthumous influence of no man is so great as his personal appearance." The works of the Holy Spirit cannot be the posthumous influence of Jesus of Nazareth.

The language of the Bible clearly indicates the personality and intelligence of the Holy Spirit. He is the divine teacher left among men. It is his work to teach all the truth—more than Christ had taught, for he talks of the things of Christ and shows them to his people.

Christ said I will send you "another Comforter" or Advocate. Christ represents us in heaven, the upper story of God's legal temple, the Holy Spirit abides in us on earth, the lower story. We need to reaffirm and get hold of our doctrine concerning the Holy Spirit. It is hard to grasp the idea of spiritual essence.

In the baptism of a believer, when the formula is repeated, the Holy Spirit's personality is declared, so also in the Apostolic benediction: "The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you."

The office work of the Holy Spirit is to impart spiritual life. He is called the Holy Spirit because he is the author of holiness in man. God's love alone saves no man. Christ's death alone saves none. The Bible is the sword of the spirit who takes of the things of Christ and implies them. The cannon and the ball and the powder are harmless unless brought together and fire applied. All who are saved must be born of the Spirit. But this requisition is not all of the Spirit's work. He

also nourish the newly imparted life, else it goes out. His work is also to quicken our mortal bodies, as taught in Rom. 8. He'll tarry in the grave until endued by his divine energy. Without the Holy Spirit all our machinery is vain. Let us always honor him.

## COLLEGE EXERCISES.

A number of the members of the Conference attended the opening exercises of the College Wednesday morning. After a little talk from President Webb, Brethren Lomax, Gambrell, Edwards and Colborn made brief talks to the students. College exercises were suspended because of the meeting.

## BAPTISTS AND HIGHER EDUCATION.

A paper on Baptists and Higher education was presented by Brother J. H. Edwards. The number of the Baptists makes this an important question. Baptists have done more to bring higher education to the masses in England and America than any others. Dr. Chalmers said, "In proportion to numbers, Baptist ministers are the most intelligent body of men in the world." A great many of our preachers have been able men. They were educated at Cambridge and elsewhere until shut out by Episcopal influence.

The essay mentioned illustrious instances of highly cultured and trained Baptist ministers in England and the efforts of educated ministers in aiding their younger brethren in the ministry to secure such training. The English Baptists had a wonderful growth in connection with their effort at higher education.

Attention was called to the History of Baptist Institutions in America. Baptists had a share in the founding of Harvard College, yet when one distinguished President of Harvard became a Baptist, he had to give up his place on that account.

Sir Isaac Newton took a deep interest in higher education and was instrumental in founding a Seminary. Baptist were instrumental in

founding Rhode Island College, which finally became Brown University.

Brief reference was made to the baptism of Dr. Judson, (1812), the organization of the Triennial Convention, the establishment of Columbian, Madison and Colby Universities, and to the fact that in the United States Baptists have 18 Theological seminaries and 48 Female Seminaries under Baptist control.

In Canada the Baptists have the same record in connection with higher Education.

Upon their mission fields they also have their theological and training schools. Carey, besides the other work of his life, accomplished a wonderful educational work. He secured and aided in making the translations making the Scriptures accessible to 330,000,000 of people. It was a grand honor, this which God conferred upon this Baptist preacher. They have been active in the organization of Bible societies for the circulation of the Scriptures.

The masses of the non-conformists in England were utterly neglected by the established church. Robert Raikes was the moving spirit in modern Sunday-school work, which was merely to gather these neglected children together and teach them to spell and read. Thus the opening of educational work in England had this spiritual beginning. Baptists and Congregationalists have been pre-eminent in educational work.

A glowing tribute was paid to Milford P. Jewett and Matthew Vassar, and the writer passed to mention of

## BAPTIST SCHOLARS.

and among these were Bunyan, Milton, John Gill, H. B. Hackett, T. J. Conant and Francis Wayland and Joseph Angus of England.

The importance of the Seminary and Mississippi College was insisted upon.

Dr. Bozeman read a paper upon the importance of Mississippi College to all our denominational enterprises.

First, Orderly pastoral work and the constitution and development of the churches is a most important denominational work. Thus the inherent vitality of the gospel multiplies itself. Does the College aid this? It does, by imparting large views of missions and religious work to the young ministers. J. J. Jackson and J. T. Barrett are mentioned as good workers.

Second, Unification and harmonious effort should characterize our labors. The men educated here are a tremendous force in securing this unity and harmony. The *Record* aids in this and the College aids the *Record*.

Third, State Missions have been greatly aided by the College. Take the influences of the College from this work and it would be seriously crippled.

Fourth, Foreign Missions, the greatest of all our work, is grandly aided by the College.

Fifth, Education is greatly aided by the College. Its aim and object is to secure the education of the young men of the State. Everyone leaves with a great influence in favor of education. It advances education in various ways, such as direct work in training the students, indirect work in the teaching of the students and in the demands for education created by the presence of its students in their neighborhoods and in other ways.

Brother Z. T. Leavell gives us some fine thoughts on the subject of The Necessities of the College.

It needs more educated ministers in the the State who can appreciate its work and advance that work.

It needs more paying pupils. While endeavoring to bring in as many young ministers as possible, James Nelson also sought out young men who would pay the College tuition.

It needs a clear idea in the minds of the people as to why the College is not self supporting. This fact must be widely and wisely explained.

It needs an explanation of the financial reverses of the College.

Consecrated business men want to know where all the money raised for the College has gone.

We need to learn that large institutions of learning are of slow growth. All colleges have had this struggle for permanency.

Another need of the College is an endowment and an assured current support until this endowment can be secured.

A man is needed to give himself to the financial work of the College.

At the conclusion of these papers, Secretary Gambrell urged the young men to go out as advocates of education. Let the young ministers, when they become pastors, notice all schools in their reach. Visit them and think none too small for you to notice. Let the College be the religious glory of the State.

## GULF COAST ASSOCIATION.

In speaking of this little Association, we must reverse Dr. Tucker's estimate of Georgia Baptists.

"Many but not much." On the Coast, Baptists are not many but much.

The Association met with the Moss Point church last Thursday. Eld. O. D. Bowen was re-elected moderator and Bro. W. R. Washington clerk. We did not reach the place till Friday, and cannot report first day's proceedings particularly.

The Senior returns from the Gulf Coast Association too late to get his notes in this issue.

We had a good meeting, and many good things that were said will appear next week, along with some impressions of things in general and particular.

Pastor Noffsinger reports the meeting at West Point running well. Bro. Gray is doing some of his best preaching. Four have been received for baptism.

A great meeting at Comb City: 50 conversions, 35 accessions and more to follow. Bro. Hatch leaves for home, but pastor Hall will continue the work.

At my last appointment at New Providence church, I baptized one; a young man and head of a family.

Those wishing appointment as delegates to the Southern Baptist Convention have no time to lose, but must write immediately to Rev. H. F. Sproles, Jackson, Miss., enclosing stamped envelope, for certificate of appointment as delegates. Those failing to do this will have to pay full fare going and returning.

## MISSIONS.

## FINALLY.

This will be our last appeal before the Southern Baptist Convention for contributions for Home and Foreign Missions. Send in funds promptly, and fail not.

We took the Lord's Supper last Sunday for the first time in our church, and on Tuesday night we had our first Baptist service. It was a novel sight to many of the crowd who gathered with us on the occasion. It was a solemn impressive service to all. We received one by letter Sunday and one Tuesday, and one also by experience Tuesday, three this week. We are rejoicing and praising the Lord.

E. E. KING.

BROTHER L. BALL: My people at Pleasant Grove church, Zion Association, would be pleased to have you call again.

We have contributed for State Missions thirteen dollars and thirty cents, also ten dollars for the Seminary. Our people at Pleasant Grove will do their duty. During the collection for State Missions a little boy of four summers made a contribution. I love to see the children being trained up in the way they should go.

T. N. Lusk.



Ebenezer church has recently dismissed by letter seven members to help constitute a church at Norwood Station on the L. N. O. & T. R. R. Ebenezer church has now two Sunday-schools and a prayer meeting. Nearly all the male members of New Providence church pray in public. J. L.

## REPORT

OF THE CENTRAL COMMITTEE FOR THE QUARTER ENDING APRIL 1ST, 1886.

Aberdeen—\$5.00 Ministerial Education, \$5.00 College, Home Missions, \$5.00.

Antioch—\$10.00 for 2 qurs. Batesville—State Convention Board, \$2.50, \$22.35 repairs.

From Miss Cora M. Leigh—\$1.00 to help support young preachers.

Blue Mountain—\$3.30 for Mrs. Sanford.

Carrollton N. O. from L. M. S. & V. Ind. School \$25.00.

Clinton—Foreign Mission Board \$18.60, \$1.50 Ministerial Education, \$3.40, College.

Carley—\$1.45 association.

Columbus—Foreign Mission Board \$15.00, \$10.00 for Mrs. Nelson, Home Missions, \$25.00.

Courtland—\$3.00 to Pope's Station.

Cherry Creek—\$6.00 for Mrs. Nelson.

Concord church near Shubuta—\$3.80 Home Missions.

Forest—Foreign Mission Board \$11.80.

Hazlehurst Damascus church—State Convention Board, \$10.00, Home Missions, \$2.50.

Kosciusko—Foreign Mission Board \$5.00, \$1.00 Home Charity.

Liberty—Foreign Mission Board, \$5.00.

Meridian—\$1.00 to portrait of Mrs. David.

Mt. Paran—Home Mission Board, \$10.00.

New Albany—Foreign Mission Board, \$1.00.

New Orleans 1st church Foreign Mission Board, \$4.45. Home Mission Board, \$17.25.

New Orleans 1st church, Ind. school Home Mission Board, \$18.85.

Oxford—Foreign Mission Board, \$4.25, Home Mission Board, \$3.50.

State Convention Board \$3.90, Mrs. Sanford, -1.20, -5.00 to Port Gibson.

Young People—\$1.89 for Mrs. Nelson.

Sallis—\$8 to Mrs. Nelson in December; \$82.46 home needs.

Shubuta—For baptistry, \$30.

Steen's Creek—Foreign Mission Board, \$5.75.

Steen's Creek Willing Workers—Foreign Mission Board, \$1.00; Home Missions, \$21.65.

Senatobia—Ministerial Education \$3.60.

Young Ladies' Society of Senatobia, \$5.00 to W. D. Powell, \$3.65 to College.

Spring Hill—\$7.00 for College, \$1.35 from Sunday-School, \$8.53 for Benevolence.

White Oak Willing Workers—Con. Board, \$10, three quilts for College.

Starkville—\$5.00; too late for report in Jan.

Starkville—Foreign Mission Bd. \$5.50; Home Mission Board, \$5.00, \$4.00 by Brother Piker.

Smyrna (new)—Home needs, \$3.25.

Woodville—Con. Board, \$2.00; Home needs, \$8.25.

Yockanokany—Foreign Mission Board, \$2.10.

## TOTAL.

Foreign Missions, \$90.15; Home Missions, \$85.49; Convention Bd., \$32.85; Ministerial Education and Mississippi College, \$31.50; All other mission work, \$33.50.

TOTAL SENT THROUGH CENTRAL COMMITTEE.

F. M. B. \$26.25; H. M. B. \$10.39; Con. Board, \$10.50; Min. Ed. and Miss. Col. \$8.25; All other mission work, \$15.50; \$50.89, home needs.

SUMMARY FOR YEAR ENDING APRIL 1ST.

F. M. B. \$258.55; H. M. B. \$239.48; Con. Board, \$195.95; Min. Ed. and

College, \$175.50; N. O. \$134.21. Total, \$1,003.69.

SENT THROUGH CENTRAL COMMITTEE.

F. M. B. \$79.85; H. M. B. \$30.38; Con. Board, \$39.15; Min. Ed. and College, \$9.25; N. O. \$66.31. Total, \$294.79.

In the summary, there is no mention made of monies used for Home needs.

Respectfully submitted, MRS. A. J. QUINCE.

Dear Sisters:

For the next year, shall I strike from the list the names of those societies who have not reported for over a year? I do not wish to do it. I know how to sympathize with those who live in the country. They have many difficulties. I quote from the letter of one of the secretaries: "Often, owing to inclement weather we do not meet three times during the quarter, hence for a quarter's report there is very little, or sometimes nothing, by way of contribution to report. For this same cause I have often let the time slip by without sending you even a statement that we are at work. This is true of a great many societies all over the State, and for their encouragement (if it will be any) I intend hereafter, to make a report of some kind as each quarter rolls by, whether there has been any work done, or contributions made, or not."

That is a noble resolution and I think her zeal will will help others.

Thirty-five societies have sent in reports for the last quarter. One of them a new society. Ten have sent funds through the Central Committee. Some have responded generously and gladly to our appeals for Mrs. Nelson and we learn that other societies have through other channels contributed to her work. Let us all be systematic and prompt in our effort to support this noble worker for Jesus.

It is a great and good work, and our sister finds many discouragements, but if we preserve and sustain her with our constant offerings, she cannot fail. We believe that a great blessing will come out of that work! Why should not Mississippi women take her whole support upon themselves and leave the State Convention Board free to build up churches in other regions that are needing, and constantly appealing for aid. "Ye shall reap if ye faint not."

MRS. A. J. Q.

## PLAQUEMINE, LA.

BROTHER GAMBRELL—Knowing your great interest in the cause of Christ, especially in the States of Louisiana and Mississippi, I write to give you a few facts about Louisiana.

Three years ago the Baptist State Convention of Louisiana divided the State into District Associations. Each four adjoining Parishes constituting an Association.

This plan met with much opposition at first. It was hard to make the churches see the use of this, (even churches that had sent their delegates 200 miles to meet the Association) because it severed their connection with the dear old churches and people they had met with, for perhaps twenty years. But good common sense is gaining the victory and nearly all the churches are falling in line with the new plan, and so have more money for the real work of the Association. Some grumblers are still standing off alone but they will all come soon.

More than a year ago, Rev. H. Woodsman organized the plan of holding quarterly Institutes in each of these Associations.

These Institutes are real schools. Programmes are prepared and sent to each pastor (I enclose one) Lessons are taught on each subject, questions asked and answered as in any school. These meetings usually last three days, sometimes longer.

Bro. Woodsman has not been

with us for one year, but Rev. S. T. Clanton, the agent of the Publication Society for this State, conducts them, Rev. A. M. Newman, our State Missionary and myself assist. They are not held regularly in each Association as yet, but that is our aim. These Institutes are a great blessing to all who attend. Practical every-day religion is here taught.

During the last month I have attended three of these Institutes. One in Washington, La., beginning March 14, another in Clinton, La., which began March 27, and I am just home from one in Darrowville, La.

At these meetings, sometimes I have separate meetings for the women and children, but usually what I say to the sisters needs to be heard by the pastor and brothers so as to insure their co-operation, for of course if they oppose, we women can do but little.

Again, if I have a children's meeting I want the pastors and parents there so that they may learn how to conduct such a meeting and besides in that meeting I need their prayers and sympathy. In fact, it seems very hard to separate the men's women's and children's meetings. God put them together in families and in churches and, perhaps, we had better let them be together.

My great object in all this work is better religious and moral instruction for the children. They are sadly neglected. We have children's Mission bands and Sewing schools in many of our churches. Also sister's Mission societies and through them great results have been accomplished.

You will see by my little paper, Hope that I send you, some of their work.

Last year, through these and other agencies, I collected for Africa, \$87.30 and for Home Missions \$86.50. None of this money was raised in N. O. In most of the churches this was the first money they ever gave to missions, indeed, I was the first one that ever told them that there were 856 millions of human souls that had never heard the name of Jesus.

Dear Brother Gambrell, I do ask your prayers and sympathy in this great work!

Sister J. P. MOORE, Missionary of the Women's Baptist Home Mission Society.

MT. LEBANON COLLEGE.

For sometime we have remained silent in regard to the rebuilding of our College. An enterprise of such vital importance demands much care and wisdom in developing proper plans; and we therefore move slowly and continuously that we make no mistakes. We have now reached a point where we can say to the friends of this institution that the College is sure to be built. The men who have the work in hand, have shown that they are earnest and they are determined to have the house ready for the Fall session of the school.

We have had from every quarter the kindly sympathies of our brethren expressed in the numerous letters received by our President; thus showing a kindness of feeling, oneness of emotion—"Weeping with those who weep."

This Christian sympathy is beautiful, and it is marvelous to the world when they observe its development.

But, dear brethren, there is another view of Christian sympathy, which the apostle urges us, as intelligent and moral beings to feel—if one rejoiceth, we also rejoice—under both aspects, whether the sympathy of joy in their felicity or sorrow in their affliction, it is alike precious and important. The joyful tidings from Louisville will reach the homes of the great Baptist families of the South, and the sympathy of joy will go up in prayer of thanks to our God who causeth us to triumph.

May it not be so with us dear brethren, in the re-building of Mt. Lebanon College. Can we not find

a generous brother in Mississippi who like, Dr. Judson, will say to our President, "Come to Mississippi and we will assist you in getting some money."

The plan of our building has been agreed upon, and as soon as practical, will be furnished the public. The school is moving on grandly steadily increasing in members and interest.

Wishing you much success in your work of love.

I am, yours fraternally, L. A. TRAYLOR.

If you hear that others have spoken ill of you, consider whether you have not done the same thing about many people.—Seneca.

When we are most filled with heavenly love, then are we best fitted to bear with human infirmity, to live above it and forget its burden.

The enervation and lassitude of spring time are indications of the sluggish action of the blood, overloaded with carbonates accumulated by the use of heating food in winter. This condition may be remedied by the use Ayer's Sarsaparilla, the best blood purifier known.

Perfect soundness of body and mind is possible only with pure blood. Leading medical authorities endorse Ayer's Sarsaparilla as the best blood purifying medicine in existence. It vastly improves the working and productive powers of both hand and brain.

IMPORTANT.

We desire to correspond with several more active, intelligent men, with a view to getting them to aid us in selling "Alex. H. Stephens Pictorial History of the United States." A new edition recently issued with Appendix by Mr. J. A. Brock, Secretary of the Virginia Historical Society, giving President Cleveland's inaugural, with a picture of his taking the oath of office. The most popular and fast-selling book ever offered in the South. Splendid terms. Also other attractive and fast-selling books. A fine line of Family Bibles exceedingly low prices, with or without the new version of the Old and New Testament in parallel columns. Circulars and terms, J. P. Johnson & Co., publishers, 1013 Main St., Richmond, Va.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles. 5-6m

The Times-Democrat.

NEW ORLEANS.

The Times-Democrat is now recognized as the best newspaper in the South, enjoying the largest circulation of any daily south of the Ohio and the Potomac, and is extensively read in all the Southern States, especially in Louisiana, Mississippi, Alabama, Florida, Tennessee, Arkansas and Texas. While the WEEKLY TIMES-DEMOCRAT has four times the circulation of any similar weekly published in New Orleans.

The TIMES-DEMOCRAT makes a specialty of Southern news, having correspondents in every Southern town of over 500 inhabitants, employing several hundred correspondents in all to furnish it by telegraph, with all events and happenings of general or local interest. It devotes itself to the encouragement of Southern progress and industry, furnishing valuable articles and statistics accepted by the United States Statistical Bureau as the basis for the publication of these matters—on trade, commerce, agriculture, manufactures, mining, etc. It is the only paper in the United States that devotes itself to Mexican, Central and South American news, having correspondents in all these countries, and publishing special editions, from time to time, in English and Spanish, devoted to the interests of Latin America.

It has, in addition, correspondents in all the Northern and Western cities, and keeps its readers constantly informed on all topics of general interest there.

The TIMES-DEMOCRAT gives in addition all local news of New Orleans, and the fullest market reports of New Orleans and all other American and foreign commercial centers.

The SUNDAY TIMES-DEMOCRAT is one of the most important literary publications in the South, containing contributions, stories, sketches, poems, etc., from the most eminent American writers, and is handsomely illustrated with engravings of striking incidents, passing events and noted personages.

Its Children's Column, with stories, sketches, puzzles, etc., for the young, is its China Column, with cuttings from the most published in the United States, and kept on file in all the chess clubs of Europe and America.

In Foreign Press column, containing the choicest selections and translations, sketches and stories from the leading European magazines and papers.

The Monday TIMES-DEMOCRAT gives as a special feature sermons preached on the previous day by the most eminent divines, North and South.

The TIMES-DEMOCRAT is typographically perfect, being published on one of the most improved perfecting presses, which cuts the paper, pastes it and issues it in book form, so as to be read with ease and comfort.

Daily (8 to 16 pages) \$12 per annum. Sunday (16 pages), \$2 per annum. The Sunday is part of the daily issue.

Weekly (12 pages), \$1.50 per annum. To each subscriber to any of these issues the TIMES-DEMOCRAT Almanac for 1886, the standard authority on all questions of statistics, elections, etc., in the Southern States, is mailed free.

The TIMES-DEMOCRAT Almanac is elegantly bound, beautifully illustrated, and filled with all the latest facts and figures, and statistical and other information to be found nowhere else, making it a valuable book of reference to keep constantly on hand.

Price per annum, \$1.50; or a handsome Waterbury watch and chain, guaranteed to keep time, with THE WEEKLY TIMES-DEMOCRAT for one year, \$3.50, Cash in advance.

THOS. P. BARR & Co.

—DEALERS IN—

The Celebrated Favorite Oil

COMMERCIAL COAL OIL,

BURNING FLUID,

EXTRA WINTER STRAINED LARD OIL,

AND OTHER

LUBRICATING OILS.

LAMPS OF EVERY DESCRIPTION A SPECIALTY.

STAPLE & FANCY GROCERIES.

Good Commercial Coal Oil at 20 Cents per Gallon, by the retail

My "Favorite Oil" is the Acme of Perfection, high enough test to be what is called

FIRE PROOF.

Its specific gravity is just at that point to enable it to burn freely giving a steady white light without smoke or offensive odor.

I do not try to humbug you by stating that there is some secrete safety ingredient in this oil, but claim that the "Favorite" is absolutely pure and safe.

I am willing to put it to this test: Go and get a sample of the finest oil you ever saw or heard of, and then take a sample of my "Favorite" and have both analyzed, and if there is any ingredient of safety in the other that is not in mine, or if there is any ingredient found in mine detrimental to it, that is not in the other, I pay the expenses and make you a nice present. Give it a trial and be convinced that the FAVORITE is the oil for you to use.

T. P. BARR,

Jackson, Miss.

Pearl St. 2nd Door East of Opera House.

DON'T FORGET

That Whiting is now offering an elegant line of Spring and Summer goods at figures that cannot fail to attract attention. It has always been our effort to keep our prices on the bottom, but this season our goods are marked wonderfully cheap. The result of close buying and being content with small profits.

WE WILL SELL

Ladies' heel and toe slippers... 75 new style... 1 00

Ladies' fine heel and toe slippers... 1 50

Ladies' kid Newport ties, very fine kid... 2 00

Ladies' fine kid button shoes... 1 50 to 4 50

Mundell's Solar-tips, nothing better made for children, misses and boys school wear... 1 00

Misses and boys sizes... 1 50

Gent's canvass balm... 1 00

Gent's fine gaiters, Button and balm... from 1 50 to 6 00

PARASOLS.

There never has been a prettier, more stylish or cheaper line of these goods brought to this city. We bought direct from manufacturers, known to the whole world for the style, elegance and finish of their goods.

"The Mauresque"

Is black satin, lace trimmed, changeable linings and latest shape canopy top, price, \$5.

Black and colored satins, canopy top, lace trimmed... 2 50 to 3 50

Plain black and colored satin... 1 00

All silk, black... 1 50 to 2 50

Lower grades from 35cts up.

All linen luck towels 10 cents.

Our own 25 cent towel is worth nearly twice the money and isn't an equal on earth for quality and price.

London and piques, 5 cts.

Check nainsooks, 5, 8, and 10 cts.

Heavy brown domestic, 4, 5, and 6 cts.

Bleached domestic, 5, 6, and 8 cts.

A good straw hat for 5 cts.

Cape May Flats - - 15c.

These figures are only a hint at our uniform low prices. Come and look through our stock and we will tell you the rest. We offer no baits under the name of "Great Bargains," but propose to deal fairly and honestly with our trade, and sell our entire stock at the lowest possible figures.

W. A. WHITING.

BOARDING.

When you go to New Orleans stop at 427, Carondelet St. Near several lines of street cars and a number of Protestant churches: in walking distance of Canal Street. DIRECTIONS—Those coming on the L. & C. R. R. take the Red car at the Depot, get off at Carondelet and a walk of 4 blocks will bring them to the house.

NEW DRUG STORE.

In Brandon,

by J. R. CATO & CO.

Everything in our line at Rock Bottom prices.

Those who preach, lecture, declaim or sing, will do find Hale's Honey of Horhound and Tar, the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all Druggists at 25c, 50c and \$1.

FOR SALE.

BERKSHIRE PIGS.

From Pure Blood, Registered Stock. Apply to

O. P. AMACKER, Tangipahoa, La.

Do you want an Organ?

Then write to REV. L. E. HALL, Shubuta, Miss. He is agent for the Celebrated

WILCOX & WHITE ORGANS!

IF YOU WANT A CLEAR, BRIGHT

SAFE LIGHT

—USE—

Brown's Non-Explosive Petro

—AND—

Brown's Family Oil,

TO BE HAD ONLY AT

BROWN'S OIL DEPOT.

Jackson, Miss.

I have been studying and experimenting with oils for seventeen years, and will not sell an oil that I do not consider as safe as oil can be made.

FINEST ASSORTMENT OF

Lamps, Chandeliers,

AND LAMP FIXTURES

In the State, constantly on hand. FAMILY GROCERIES OF ALL KINDS. Old Lamps and chandeliers rebraced and repaired.

They everything for SPOT CASH and will sell at the lowest figures

Wm. J. Brown Sr.

Happiness

results from that true contentment which indicates perfect health of body and mind. You may possess it, if you will purify and invigorate your blood with Ayer's Sarsaparilla. E. M. Howard, Newport, N. H., writes: "I suffered for years with Scrofulous humors. After using two bottles of Ayer's Sarsaparilla, I

Found

great relief. It has entirely restored me to health." James French, Atchison, Kans., writes: "To all persons suffering from Liver Complaint, I would strongly recommend Ayer's Sarsaparilla. I was afflicted with a disease of the liver for nearly two years, when a friend advised me to take this medicine. It gave prompt relief, and has cured me." Mrs. H. M. Kidder, 41 Dwight st., Boston, Mass., writes: "For several years I have used Ayer's Sarsaparilla in my family. I never feel safe, even

At Home

without it. As a liver medicine and general purifier of the blood, it has no equal." Mrs. A. B. Allen, Winterpock, Va., writes: "My youngest child, two years of age, was taken with Bowel Complaint, which we could not cure. We tried many remedies, but he continued to grow worse, and finally became so reduced in flesh that we could only move him upon a pillow. It was suggested by one of the doctors that Scrofula might be the cause of the trouble. We procured a bottle of

AYER'S

Sarsaparilla

and commenced giving it to him. It surely worked wonders, for, in a short time, he was completely cured."

Sold by all Druggists.

Price \$1; Six bottles, \$5.



## BAPTIST RECORD.

## HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

## POETRY.

## WINDING UP TIME.

A wee brown maid on the doorstep sat,  
Her small face hid 'neath a wide-brimmed hat.  
A broken clock on her baby knee  
She wound with an ancient, rusty key.  
"What are you doing my pretty one?  
"What are you doing my pretty one?  
Playing with time?" I asked in fun.  
Large and wise were the soft, dark eyes.  
Lifted to mine in grave surprise.  
"I'm winding him up, to make him go.  
For he is so dreadful poky and slow."  
Winding up time? Ah! baby mine,  
How crawl these lengthened moments  
of time!  
How sadly slow goes the staid old man!  
But he has not changed since the world began.  
He does not change, but in after years,  
When he hings our cup of joy with tears.  
And duties are many, and pleasures are few,  
And the way grows rough 'neath our tired feet,  
When the day is too short for its crowd of cares,  
And at night surprise us unawares,  
But find his going all too fleet.  
Ah! baby mine, some future day  
You will think that rusted key away.  
And to Phobus' ear you will madly cling  
As it whirls along like a winged thing.  
And wonder, how years and years ago,  
You could ever have thought that time was slow.

## LORD HELP ME.

The wondrous light wrapped up  
in that scene in our Lord's life when  
the woman of Canaan cried after  
him concerning her afflicted daughter,  
has brightened the clouds over  
many another sorrowing mother's  
heart. How many mothers in our  
land to day are calling to God from  
day to day to have mercy upon their  
children.  
To-day, too, there are disciples who  
would fain have these mothers sent  
away because of their cries. The  
Lord seems to delay the answer, the  
days seem so long and the demons  
seem to be securing stronger hold  
and more firmly binding sinful hab-  
its upon their children with fetters  
of brass and bolts of steel. What  
must be done? This delay is a test  
of faith. This test of faith seems to  
throw over the mothers' hearts the  
shadow of a great darkness, but the  
lesson of the Syrophenician woman's  
faith shines out with vivid bright-  
ness "then came she and worshiped  
him saying, 'Lord help me.'"  
There was yet another test of her  
faith, when the master seemed to  
class her with the dogs, but her plea  
for the crumbs demonstrated the  
strength of her faith, and her ears  
drank in the music of the blessed  
words: "Oh, woman, great is thy  
faith, be it unto thee even as thou  
wilt."

Do you suppose, oh, weary hearted  
mother, that that woman ever in  
her earth-life quite understood why  
the Lord delayed the granting of  
her prayer? Neither may we,  
mothers of to-day, understand why  
we must wait through weary years,  
until our eyes are dimmed by age or  
darkened by death's shadows, to see  
the salvation of our children. As-  
suredly we must be emptied of self,  
pride, willing to be numbered  
among the "dogs," and take thank-  
fully the crumbs that fall from the  
master's table before the blessing  
will come. It is the privilege of  
faith to wait with patient hope the  
answer of peace and pardon which  
shall come in God's own time. A  
touching letter has stirred to its at-  
most depths the mother-heart within  
us; it reads thus: "Oh, that there  
were no saloons in the land! Help  
me to pray for my son." That  
woman, sore wounded in her most  
sacred affections, cries unto God and  
begs the prayers of Christians for  
her son. What is left to her, what  
is left for all such? Only to come  
near to Jesus, and reiterate the  
imfortunate cry, "Lord help me."  
Thank God for the record of the  
Syrophenician woman's faith, and  
for the divine assurance that there  
is worship in the cry, "Lord help  
me."

## TEMPERANCE.

"Temperance people are the best  
people in the State. They preach  
and pray about it and stir the women  
up to work and pray against whis-  
ky, but all that does no good, because  
it don't get votes. I can take a gal-  
lon of whiskey and a five dollar bill  
and go out and buy more votes than  
all the temperance men can get."  
That is about the sum and substance  
of the remarks made by one of the  
members of our late Legislature.  
Does that uncover any of the means  
used to get a seat among our law-  
makers?

An anti-prohibitionist said some  
true things recently in our hearing,  
every one of which intensified the  
necessity of voting whisky out of  
the counties. Here are two speci-  
mens of his anti-prohibition predic-  
tions:

1. "Whisky itself has a big influ-  
ence, and when you put a little  
money with it, it means much more  
influence than temperance people  
can exert."

2. "Politics don't mean honorable  
high-toned dealings. There's a little  
dirty work to it, and temperance  
people won't do it, and they will get  
beaten when it comes to the vote."

Section 1116 of the Code of Mis-  
sissippi says: "If any candidate  
for any public station shall treat or  
bestow any vicious or spirituous  
liquors upon any voter, with intent  
to influence his vote, he shall be liable  
to indictment and, on conviction,  
shall be fined twenty-five dollars."  
Is that a dead letter, or does the im-  
possibility of convicting of "intent  
to influence" defeat the ends of jus-  
tice?

Well, never mind about proving  
the "intent to influence" in court, if  
we put whisky out of the counties  
we remove a means of corrupting  
voters.

Anti-prohibitionists are brim full  
of wisdom which runs over in  
advice to temperance people. One  
says: "You people are making a  
great mistake in wanting Local Op-  
tion. Let the saloons alone and ed-  
ucate the people up to a high, pure  
standard." Exactly; but as a pre-  
liminary to building up the high,  
pure standard, we want the land  
cleared of the rubbish; sweep the  
saloons from the State, and with  
God's help the words of the popular  
song shall be verified, "The coming  
voters will be MEN."

Teach them the evil effects  
of alcohol, and your boys will  
let it alone, no matter how  
thick the saloons are. That is  
what one saloon champion said, and  
yet facts are all arrayed on the other  
side. For instance, the celebrated  
De Quincy said:

"Preparations of intoxicating  
liquor, even when harmless in their  
earlier stages, are fitted to be step-  
ping stones for making transition to  
higher stages that are not harmless."

Was he temperate?  
Dr. John Lofland, known in the  
world of literature as the Milford  
Bard, knew the evils of drunkenness.  
Did he practice temperance?

It what has been said of the  
nature and essential properties of  
alcoholic liquors be correct, there can  
be no such thing as a temperate or  
moderate use of them as a beverage.  
No man in the enjoyment of health  
and vigor can need such beverages,  
nor innocently imbibe them, whether  
in large or small quantities.—Horace  
Greely.

Altogether there are about a hun-  
dred and thirty warnings and ad-  
monitions in scripture against intox-  
icating drinks, while there are not  
over twenty instances of distinct ap-  
proval of wine, under all its names,  
in the whole Bible. And these pas-  
sages, as far as the evidence is ex-  
plicit, show the wine commended to  
be of an un-intoxicating quality. All  
the other cases in which the word  
wine occurs, are doubtful or neutral  
in this question, since they contain  
no proof on the one side or the other.  
—Rev. Wm. Reid, Edinburgh.

We should not admit the popular  
reasoning as applicable here, that  
the abuse of a thing is no argument  
against its use. All use of ardent  
spirits as a beverage is an abuse.  
They are mischievous under all cir-

cumstances.—Dr. Samuel Emlin,  
Sec'y College of Physicians and Sur-  
geons, Philadelphia.

Alongside of all the teetotalism  
that exists, there is an appalling  
amount of tipping that does not dis-  
tinctly intoxicate, but saturates the  
principal organs, and destroys them  
more quickly than would an occa-  
sional debauch.—Editor London  
Lancet, Dec. 1884.

Don't take your daily wine under  
any pretext of its doing you good.  
Take it frankly as a luxury—one  
that must be paid for, by some per-  
sons very lightly, by some at a high  
price, but always to be paid for. And  
mostly some loss of health, or of  
mental power, or of calmness of  
temper, or of judgment is the price.  
—Sir Henry Thomson, one of the  
most distinguished living surgeons.

It exercise throws off all super-  
fluities, temperance prevents them;  
if exercise clears the vessels, temper-  
ance neither saturates nor overstrains  
them; if exercise raises proper fer-  
ments in the humors and promotes  
the circulation of the blood, temper-  
ance gives nature her full play, and  
enables her to exert herself in all  
her vigor; if exercise dissipates a  
growing distemper, temperance  
starves.—Spectator.

## YOUNG HOPEFULS.

For a long time the readers of the  
Record have known Bro. S. White,  
of Natchez. We had the pleasure  
of a little visit from him as he was  
on his way to attend the great Clin-  
ton meeting, and while with us he  
expressed a wish to keep on work-  
ing for the young folks through the  
columns of this paper, and so we  
asked him to "come in" among our  
young hopefuls. Now, none of you  
little people need laugh, for Bro.  
White has as young a heart as any  
body, and, although some of his  
crowns of glory has fallen on his  
head, he is hopeful.  
Even of this present life, and bright-  
ly looking forward to the climax  
where his youth waits for his com-  
ing. All will be glad to welcome  
Bro. White among the Hopefuls.  
Read and profit by the good words  
he sends this week.

My Dearly Loved young Readers of the  
Record:

I feel that I cannot help trying to  
extend my acquaintance with you,  
but as I cannot personally visit you  
all, our beloved Sister Gambrell has  
consented to let the Home Circle of  
the Record be the medium through  
which we can hold weekly meetings.  
So I want you all to become mem-  
bers of our society of "Little Seekers  
for the footprints of Jesus," and we  
propose each week to tell you some-  
thing of some dear lamb who has  
found those footprints, and how they  
place their own feet in them, and  
follow the loved Master. And as we  
want our members everywhere, we  
propose this week to give you a  
word picture of what we are at-  
tempting. See, then, a lady in  
whose heart love to God and love  
for souls dwells, and who hears the  
Master saying, "Feed my lambs."  
She is surrounded by a group of  
children of the rich and poor, for  
you must know that the poor are  
welcomed and the rich are not kept  
out, a grand absorbing matter is  
being talked over, for all are very  
earnest and very intent upon the  
subject, so we will listen to what  
the good woman is saying, for it is  
a lesson for the young "Foot-print  
Seekers." She says: "Now my  
dear ones, we have been talking  
about the Good Shepherd, of what  
he has done for us, and the Bible  
tells us that he left an example that  
we should tread in his steps. As  
you have joined yourselves together  
to seek his footprints I propose that  
we first seek his 'obedient footsteps,'  
and find some place where your  
foot will fit, or rather place your  
foot and then when we meet a week  
hence let us hear the result."

Now, my dear young friends,  
wherever you live, will you not take  
this same lesson. Find the foot-  
prints, place your feet in them and  
follow the Master, remembering that  
"obedience is better than sacrifice."  
Then want you to write and tell me  
of your success, then we will make  
notes in our weekly talks in the  
Record, and I am sure we will  
build up a friendship and fraternal  
love that will do us all good. Next  
week we hope to show how some boy  
or girl has succeeded.

S. WHITE, Natchez, Miss.

## SELECTED.

WHATSOEVER A MAN SOW-  
ETH.

(Continued from last week.)

Farmer Tom was out in the fields  
working like a tiger himself to keep  
up the lagging spirits of the men.

I never see such a man ter work  
and make everybody else work too,"  
grumbled one man to his compan-  
ion, pausing to wipe his reeking  
brow. "And that poaty wife of his'n  
slavin' herself to death because he's  
too all-fired stingy to get her any  
help. I declare for it, my Nancy  
don't work half so hard as she does."

The man went on with his hoeing  
but Tom, whom he supposed out of  
earshot had not been so far ahead  
but he had caught the drift of the  
conversation.

"Can it be that Mary is working  
too hard?" he thought, recalling her  
face as it had looked that noon.

Then the face of the girl he had  
wed five years before—why, it was  
five years that very day—came be-  
fore him radiant with youth and  
happiness. The contrast did not  
suit him.

But all women grow old faster than  
men," he said to himself, and then  
tried to dismiss the thought.

Somehow it would not stay ban-  
ished, work as hard as he might.  
That night when he reached home,  
Uncle Warren who had quarrelled  
with all his sons, had a tale of griev-  
ance to relate.

You know how I axed my son,  
Joseph, more'n a month ago, for my  
old eight-day clock. To-day he  
come along, and when I told him I'd  
have it if it took a sheriff to get it,  
he says with a long-drawn sigh,  
"Father I'd rather go home and find  
my best cow dead than to give up  
that clock." Well, poaty soon after  
he'd gone one of his neighbors come  
along an' sez he, "Well, grandpa,  
you've lost your clock. Joe boxed  
it up and carried it off somers, no-  
body knows where. Jest to think  
of axin' such a mean man for a son,  
after all I've done for him."

The man whimpered like a child,  
forgetful of the fact that from their  
early youth he had enlisted it into  
his children's minds that "gettin'  
and savin'" were the chief ends of  
man. They were living his advice  
now; their chief solicitude concern-  
ing him being that he should leave  
them his money. The old man  
readily perceived this and he quar-  
relled persistently with each before  
taking refuge with his nephew,  
vowing never to leave them a cent of  
his property.

To-night Uncle Warren's com-  
plaints jarred on Tom's mood.  
The poor, loveless, unlovable old  
age looked more forlorn than usual.  
"What was the use of that life-  
time of saving?" he thought. "On-  
ly unhappiness."

He glanced at his wife, her cheeks  
were pale, and her eyes were red as  
fire with weeping. His heart smote  
him.

"Come here, Madge," he said to his  
little girl, who was hanging to her  
mother's skirt.

She held in her hand a colored  
card which Nannie had brought  
home from Sunday-school. Mo-  
ther, he read the words:  
"Whatsoever a man soweth, that  
shall he also reap." They stung  
him. What had he been doing?  
His conscience already aroused,  
would not be put to sleep again.

What was the good of hoarding it?  
Mary and the children were not  
happy now?

Uncle Warren's voice broke in on  
his reverie—  
"That note of Avery's comes due  
to-morrow, don't it? Where'll you  
put your five hundred to get a good  
interest?"

He hardly heeded the old man's  
words. "Whatsoever a man sow-  
eth," kept ringing in his ears. Per-  
haps his reaping in his old age  
would be like that of his uncle War-  
ren's, avarice fossilized. Those  
thoughts continued to haunt him.

The next morning Mary was ill—  
unable to rise from bed. Tom's self-  
accusations knew no bounds, for he  
loved his wife tenderly, in spite of  
her cruel, of worldliness gathering  
over his better feelings.

"Mary, I've been a brute," he said,  
letting you over-work while I have  
hoarded up the money. Little wo-  
man, if you'll forgive me we'll start  
over and it shan't be so any more,  
I have my help and you shall have  
yours, or else we'll sell the farm."

"O, Tom," she cried, laying her  
flushed face on his hand. "It isn't  
the work so much, but I thought I  
was losing my kind, tender hus-  
band. This year has been so miser-  
able, seeing you grow farther and  
farther away from me. I thought  
you had stopped loving me, and my  
heart was breaking. Oh, Tom,  
don't let me think so any more!"

And Tom took the poor tired head  
on his broad breast, and kissed the  
white face more tenderly than he  
had in her girlish day. He knew  
his own weakness now as he had  
thought he had known his strength  
before, and Mary was a happier wo-  
man than she had been for many a  
day.

After that her burdens were light-  
ened and she was her old happy self  
again, secure in her husband's love.

But were the old habits of over-  
economy so easily snapped? He  
was many times about to yield, but  
old Uncle Warren served as a re-  
minder of his new resolves.

The old gentleman was hugely  
puzzled to find his homilies of sav-  
ing in an sharp had so little effect.

"Thomas'll die poor!" he groaned.  
Keeping a hired girl and buyin' a  
pianner for his wife."

But Thomas never regretted sow-  
ing the seed of love instead of that  
of avarice.—Charlotteville Chroni-  
cal.

CHILDREN, PAST AND  
PRESENT.

BY AGNES RAEPPLER.

There is a story told of Professor  
Walson, that one day, listening to a  
lecture on education, by Dr. What-  
ever, he grew manifestly impatient  
at the rules laid down, and finally  
slipped out of the room, exclaiming  
irately to a friend, who followed  
him, "I always thought God Al-  
mighty made man, but he says it  
was the schoolmaster."

In like manner many of us have  
wondered from time to time where-  
er children are made of such ductile  
material, and can be as readily  
molded to our wishes, as educators  
would have us believe. If it be  
true that nature counts for nothing  
and training for everything, then  
what a gap between the boys and  
girls of two hundred years ago and  
the boys and girls we know to-day!

The rigid bands that once bound the  
young to decorum have dwindled to  
a silver thread that snaps under  
every restive movement. To have  
every natural children seems to  
be the outspoken ambition of re-  
trograde parents who have succeeded in retro-  
grading their offspring from artifi-  
cial civilization to that pure and  
wholesome savagery which is evi-  
dently their ideal. "It is assumed  
nowadays," declares an angry critic,  
"that children have come into the  
world to make a noise; and it is the  
part of every good parent to put up  
with it, and to make all household  
arrangements with a view to their  
sole pleasure and convenience."

That the children brought up un-  
der this relaxed discipline acquire  
certain merits and charms of their  
own, is an easily acknowledged fact.  
We are not now alluding to those  
spoiled and over-indulged little peo-  
ple who are the recognized scourges  
of humanity, but merely to the boys  
and girls who have been allowed  
from infancy that large degree of  
freedom which is deemed expedient  
for enlightened nurseries, and who  
regulate their conduct on a vast ma-  
jority of occasions. They are, as a  
rule, light-hearted, truthful, affec-  
tionate, and occasionally amusing;  
but it cannot be denied that they  
lack that nicety of breeding which  
was at one time the distinguishing  
mark of children of the upper class-  
es, and which was, in a great meas-  
ure, born of the restraints which  
surrounded them. The faculty of  
sitting still without fidgeting, of  
walking without rushing, and of  
speaking without screaming, can be  
acquired only under tuition; but it

is worth some trouble to attain.  
When Sydney Smith remarked that  
the children of rank were generally  
so much better bred than the child-  
ren of the middle classes, he recog-  
nized the greater need for self-re-  
straint than entered into their lives.  
They may have been less natural,  
perhaps, but they were infinitely  
more pleasing to his fastidious eyes;  
and the unconscious grace which he  
admired was merely the reflection of  
the universal courtesy that sur-  
rounded them. Nor is this all.  
"The necessity of self-repression,"  
says a recent writer in Blackwood,  
"makes room for thought, which  
those children miss who have no  
formalities to observe, no customs to  
respect, who blurt out every irrele-  
vance, who interpose at will with  
question and opinion as it enters the  
brain. Children don't learn to talk  
by chattering to one another, and  
saying what comes uppermost. Mere  
listening with intelligence involves  
an exercise of mental speech, and  
observant silence opens the pores of  
the mind as impatient demands for  
explanation never do."

This is true, inasmuch as it is not  
the child who is encouraged to talk  
continually who in the end learns  
how to arrange and express his  
ideas. Nor does the fretful desire  
to be told at once what everything  
means imply the active mind which  
parents so fondly suppose, but rather  
a languid precipience, unable to  
decipher the simplest causes for  
itself. Yet where shall we turn to  
look for the "observant silence," so  
highly recommended? The young  
people who observed and were silent  
have passed away—Little John Rus-  
kin being assuredly the last of the  
species—and their places are filled  
by those to whom observation and  
silence are alike unknown. This is  
the children's age, and all things  
are subservient to their wishes.  
Masses of juvenile literature are pub-  
lished annually for their amusement;  
conversation is reduced steadily to  
their level while they are present;  
meals are arranged to suit their  
hours, and the dishes thereof to suit  
their palates; studies are made sim-  
pler and toys more elaborate with  
each succeeding year. The hard-  
ships they once suffered are now  
happily ended, the decorum once  
exacted is fading rapidly away. We  
accept the situation with philosophy,  
and only now and then, under the  
pressure of some new development  
are startled into asking ourselves  
where it is likely to end.—April  
Atlantic.

Rev. W. C. Black—who looks like a  
priest, but is not—is doing business at  
the old stand of morality and patriotism  
As Chairman of the Committee on Or-  
ganization, he is as much a success as  
he was as Editor of the Temperance  
Column in the Tribune.

It seems that the Chicago people  
have reformed the reformers, Sam  
Jones and Sam Small, and made  
them give up tobacco.—Ex.

Dr. Geo. B. Taylor, late Mission-  
ary to Italy, at present chaplain at  
the University of Virginia, is to  
preach the commencement sermon  
at the Theological Seminary May  
30.—Ex.

The Texas Baptist papers seem  
to have some difficulty over consoli-  
dation. They fire into each other  
at a fearful rate, at least it seems so  
to an outsider. However, there may  
be more noise than execution. We  
suggest that both papers consolidate  
with the Baltimore Baptist, and thus  
give not only to Texas, but the  
whole country, a paper of which  
every Baptist would be proud.  
That's unification for you, brethren  
of Texas.—Baltimore Baptist.

One of the secrets of living a hap-  
py life consists in being practically  
an optimist. Make the best of ev-  
erything, and think the best in  
regard to everything, and thus live  
on the bright side of life. Every  
life has a bright side, and the better  
way is to look at it as much as pos-  
sible.—Independent.

The Scriptures put this in a bet-  
ter light when they assure us that  
"all things work together for good  
to them that love God," etc.



The Great Renovator  
 AND  
 N.Y.  
 name  
 and  
 name  
 still  
 an in  
 our  
 name  
 in the  
 Mass.  
 T  
 ry  
 Co.  
 100  
 No.  
 N  
 as well  
 have  
 that  
 VAL  
 e Ex  
 N.Y.



## BAPTIST RECORD.

EDITOR RECORD.—The following lines were worked on perforated card board, and is on exhibition in the Art Gallery of the New Orleans Exposition. It was executed one hundred-fifty years ago. In the original the letter F was used for S, which is an evidence of its antiquity. I think the sentiment is grand and well worth keeping alive.

W. W. Coody.

Sweet day so cool, so calm, so bright,  
The bridal of the earth and sky,  
The dew shall weep thy fall tonight,  
For thou, with all thy sweets must die.

Sweet rose so fragrant and so brave,  
Dazzling the rash beholders eye;  
Thy root is ever in its grave,  
And thou, with all thy sweets must die.

Sweet spring so beautiful and so gay,  
Storehouse where sweets unnumbered lie,  
Not long thy fading colors stay,  
But thou with all thy sweets must die.

Only a sweet and virtuous mind  
When nature all in ruin lies,  
When earth and heaven a period find  
Begins a life which never dies.

Phoenix Miss., March 27 1886.

## FROM THE SEMINARY.

Many are looking forward to the meeting of the Convention at Montgomery with deep concern. The Seminary will be represented by several students and professors.

We are closely occupied with our reviews. Commencement will take place May 31st. Dr. G. B. Taylor of the University of Virginia will preach the sermon in Dr. Weaver's new church on Chestnut st., which was dedicated only two weeks ago. It is a commodious and elegant structure. Several of the students have been unfortunately called away lately. As it is in the College, so it is in the Seminary, the student who loses the last six weeks loses the cream of the session. In the examination we gather the harvest. Brother William Bilbro, after spending a year at the Seminary at Toronto, Canada, is with us again. He is thinking of completing the full course here next year. We hope to see a much larger delegation from Mississippi next session.

Success to the RECORD.

J. G. CHASTAIN.

## FIVE YEARS REVIEW.

It is now a little more than five years since I left Mississippi College. During our long and serious afflictions there, the good people of Clinton showed us many kindnesses. Besides these, many were the words of sympathy and encouragement offered. One day, when the editor of the RECORD was visiting us, and speaking of our long sickness, he made this remark: "I don't understand it." Eld. I. P. Trotter, speaking of the situation, said that while education was a great help, that everything was not dependent on it, and that I might be useful, though I could not take a thorough course in the College. Eld. V. H. Nelson, offered this suggestion: "It may be that the Lord has a work for you to do and is stinging you out from here." Although it was a struggle, I finally came to this view, and resolved to return. Soon after my return I was called to churches, and have been steadily at work ever since. The following is a summary of work done during the five years:

Number of churches served, 8; number of sermons preached, round numbers, 400; number persons baptized, 107; number of persons baptized in other churches where I preached, 70; number churches constituted, assisted, 2; Sunday-schools organized and visited, 8; number of Sunday-school addresses made, 50; number copies Sunday-school literature distributed, round numbers, 2,500; number subscriptions to BAPTIST RECORD, 20; number subscriptions to Foreign Mission Journal, 40.

This summary is made in no spirit of self-aggrandizement whatever, but that my brethren who felt an interest in my situation, while at Clinton, may the better understand the providence of what then seemed mysterious.

I am now pleasantly located, serving four churches, am very well sustained, and am giving my time mainly to the work and study.

T. C. SCHILLING.

Gillsburg, April, 1886.

[And Bro. Schilling is a better christian, and preacher too, for his trials. We expect too, he is a better friend to education likewise.—Eds.]

## FOR BRO. EVANS.

In a late number of the BAPTIST RECORD, under the head of Louisiana Notes, among the wise and good sayings of the Mt. Lebanon meeting we see this: James Evans said: "Paul took four years to prepare himself for the ministry." There are some brethren—and I am one of the same—that want a bit of proof in support of this assertion. Will the Bro. give it?

J. M. FINLEY.

Lisbon, Ia.

## ELLISVILLE, MISS.

The concert given on the 2nd inst. under the direction of Mrs. Barrett for the benefit of the Baptist church, at this place, was a decided success in every particular.

A varied programme was given, consisting of music, charade and tableaux.

Prof. H. C. Heidelberg, an accomplished violinist gave several selections (assisted by Mrs. Barrett on the piano) and every one went home well satisfied with an evening well spent, as well as contributing their mite to a laudable purpose.

Mr. and Mrs. Barrett are good teachers, good managers and zealous workers in building up a good school a good church and an appreciative congregation in our new and thriving little town. We wish them good cheer and success in their good work.

## PACHUTA.

I am very sorry to see, in the Local Option Bill, recently passed by the Legislature of Mississippi, a plural number of chances for the liquor dealer. I am glad to see things moving on as rapidly as they are. I talked to a strong Prohibitionist, who said:

"I am glad it has been left to a vote of the people. I was in favor of Local Option from principle." He said he knew of many others, who held the same view.

Circuit court of Jasper County is over. All the business before this body was dispatched in three days. When whisky was sold in the county, from one to two weeks were consumed. Judge Meyers alluded to the absence of whisky as the cause of the scarcity of business.

The number of bills gotten by the Grand Jury was smaller than ever before. These facts mean something. No whisky in the county means a vast deal more than I can write now. It means social order, peace, quietude, and happiness in the county. It means financial independence; it means money to meet the urgent necessities of the various benevolent enterprises of the day. No whisky means a short court, little crime, few bills, and small business.

Our Courts cost the County \$200, more or less per day, hence, at this term, no whisky has saved the county nine hundred or a thousand dollars.

Any man who will open his eyes and look at the plain facts would favor the removal of the wretched, sinful, shameful, money wasting, time consuming, character destroying, law breaking, reason taking, crime producing, matchless evil, from our midst.

When the election comes, we must fight the most bravely, gain the most triumphant victory and bequeath to the State the grandest campaign in her history.

Every Baptist who votes "for the sale" of whisky, should be excluded. If his church does not discipline him, said church should be thrown out of the Association as unfit for associational fellowship. Every Christian and patriot will vote to banish this monster of wickedness.

G. W. KNIGHT.

As a superb hair dressing and renovator, Ayer's Hair Vigor is universally commended. It eradicates scurf and dandruff, cures eruptions and itching of the scalp, promotes renewed growth of the hair, and prevents its fading or turning gray.

EASTER MUSIC  
THE RISEN CHRIST.

AN EASTER EXERCISE.  
By J. E. HALL.  
This consists of a beautiful and instructive Responsive Service, throughout which is interspersed new and appropriate music, the whole forming a complete Easter Exercise for Sunday Schools. Price 5 cents each, or 50 cents a dozen by mail, postpaid; \$1.00 a hundred by express, not mail, prepaid.

## 1886. EASTER CHIMES. 1886.

WITH SERVICE. (Ad Lib.)  
A collection of new, bright and pretty carols by the very best writers of words and music, to which is prefixed an exceedingly interesting Responsive Service, prepared by Nettie A. Wellman. The arrangement is such that the Service and Carols may be used separately or combined, as the music is printed after the Service, instead of being interspersed through it. Price, the same as "The Risen Christ." Send for our complete lists of Easter Music, free.

THE JOHN CHURCH CO., Cincinnati, O.

J. CHURCH &amp; CO., 35 E. 13th St., New York City.

## NEVER SAY DIE

THOUGH YOU COUGH

Till Your Heart Aches  
When the "LIFE RESTORING" East India Remedy is at hand. One bottle will satisfy the most skeptical. DR. H. JAMES' Preparation of Indian Hemp will positively cure Consumption, Bronchitis, Asthma, Nervous Debility, and Neural Catarrh. It is a reliable, and a safe remedy. Try it. Prove it for yourself. Imported remedy. Try it. Prove it for yourself.

Here are a few extracts from letters of persons who were cured, and now order for their friends:  
"I was cured of a Hemorrhage of the Lungs about a year ago. I wish to say to you, that I am now well, and I am sure that your medicine cured me of my trouble." J. V. HULL, Lawrenceburg, Anderson Co., Ky.

"As your medicine cured me of Consumption, some three years ago, I want him to try them first three bottles."  
JAMES A. ASHBOCK, Lovelockville, Ballard Co., Ky.

"Mother has been suffering with Bronchitis nearly twenty years, and tried most kinds of medicine, and says that your medicine is the only thing that gives her relief."  
JAMES A. ASHBOCK, Lovelockville, Ballard Co., Ky.

"I know all about the Cannabie India. Fifteen years ago, I want him to try them first three bottles."  
JAMES A. ASHBOCK, Lovelockville, Ballard Co., Ky.

"I have taken the Cannabie India as directed, and am happy to tell you that I am perfectly cured of Neural Catarrh. You were right, my trouble was not Consumption, but Catarrh."  
JAMES A. ASHBOCK, Lovelockville, Ballard Co., Ky.

"It has cured Mrs. Bebout of General Debility of the whole system, of two or three years' standing, and others are trying it with success."  
JAMES A. ASHBOCK, Lovelockville, Ballard Co., Ky.

Ask your druggist for Dr. H. JAMES' Cannabie India, and if they fail you, send \$2.50 per bottle, and three bottles for \$7.50. Full and complete list of prices, and names of Proprietors, 1032 Race Street, Philadelphia Pa.



## For Instant Use

As a reliable remedy, in cases of Croup, Whooping Cough, or sudden Colds, and for the prompt relief and cure of throat and lung diseases, Ayer's Cherry Pectoral is invaluable. Mrs. E. G. Edgerly, Council Bluffs, Iowa, writes: "I consider Ayer's Cherry Pectoral a most important remedy for home use. I have tested its curative power, in my family, many times during the past thirty years, and have never known it to fail. It will relieve the most serious affections of the throat and lungs, whether in children or adults." John H. Stoddard, Petersburg, Va., writes: "I have never found a medicine equal to Ayer's Cherry Pectoral."

## AYER'S Cherry Pectoral

For the prompt relief of throat and lung diseases peculiar to children. I consider it an absolute cure for all such affections, and am never without it in the house." Mrs. L. E. Herman, 187 Mercer st., Jersey City, writes: "I have always found Ayer's Cherry Pectoral useful in my family." B. T. Johnson, Mr. Savage, Md., writes: "For the speedy cure of sudden Colds, and for the relief of children afflicted with Croup, I have never found anything equal to Ayer's Cherry Pectoral. It is the most potent of all the remedies I have ever used." W. H. Stikler, Terre Haute, Ind., writes: "Ayer's Cherry Pectoral cured my wife of a severe lung affection, supposed to be Quick Consumption. We now regard the Pectoral as a household necessity." E. M. Breckenridge, Brainerd, Minn., writes: "I am subject to Bronchitis, and wherever I go, am always sure to have a bottle of Ayer's Cherry Pectoral."

## Ayer's Cherry Pectoral

with me. It is without a rival for the cure of bronchial affections."  
PREPARED BY  
Dr. J. C. Ayer & Co., Lowell, Mass.

For sale by all Druggists.

## Rail-Road Time-Table.

ILLINOIS CENTRAL R. R.  
(Great Jackson Route.)

Passes Jackson.  
NORTH BOUND.  
No. 2, Express arrives.....5:20 p. m.  
leaves.....5:40 p. m.  
No. 4, Mail, leaves.....12:48 a. m.

SOUTH BOUND.  
No. 1, Express arrives.....2:53 p. m.  
leaves.....4:05 p. m.  
No. 3, Mail leaves.....1:28 a. m.  
L. F. MONTGOMERY, Tkt. Agt.  
J. TURNER, Div. Supt.  
J. W. COLEMAN, A. G. P. Agt.

YAZOO & MISS. VALLEY R. R.  
Leave Jackson.....7:00  
Arrive at Jackson.....7:15 p. m.  
—Except Sundays  
L. F. MONTGOMERY, Tkt. Agt.

VICKSBURG & MERIDIAN R. R.  
(Queen and Crescent Route.)  
EASTWARD.  
Leave Jackson.....2:45 p. m.  
Arrive at Meridian.....6:30 p. m.  
Freight leaves Jackson at 12:30 a. m.  
and 10:30 p. m.

WEST BOUND.  
Leaves Jackson.....10:50 a. m.  
Arrive at Vicksburg.....12:40 p. m.  
Freight leaves Jackson at 12:30 a. m.  
and 4:35 p. m.  
The Jackson accommodation leaves Jackson at 7:30 a. m., and arrives at Vicksburg at 9:00 a. m. Leaves Vicksburg at 7:40 p. m. and arrives at Jackson at 9:40 p. m.  
M. S. BELKNAP, Supt.  
I. HARDY, Com'l. Agt.  
J. W. DEMING, Frt. & Pass. Agt.

MISSISSIPPI & TENNESSEE R. R.  
GOING NORTH.  
No. 1, Mail leave Grenada.....5:05 a. m.  
No. 5, Freight ".....5:30 a. m.

GOING SOUTH.  
No. 2, Mail leaves Memphis.....4:45 p. m.  
No. 6, Freight ".....6:40 p. m.

MOBILE & OHIO RAILROAD.  
DOUBLE DAILY TRAINS.  
NORTH BOUND.  
Leave Meridian.....4:30 and 7:00 p. m.

SOUTH BOUND.  
Arr. at Meridian.....8:20 and 11:45 a. m.  
Through Sleepers from Mobile to St. Louis, and New Orleans via Columbus.

Passengers to and from Mobile change Sleepers (on same train) at Ar. Mobile.  
J. WALLER, G. P. A.

LOUISVILLE, NEW ORLEANS & TEXAS RAILROAD.  
(Mississippi Valley Route.)  
SOUTH BOUND.  
Leaves Memphis at.....4:00 p. m.  
".....1:00 a. m.  
Ar. at New Orleans.....9:30 a. m.

NORTH BOUND.  
Lv. New Orleans.....5:30 p. m.  
" Vicksburg.....2:03 a. m.  
Ar. at Memphis.....11:00 a. m.

Pullman Buffet Sleeping Cars on all trains.  
Connects at Vicksburg with Vicksburg & Meridian, and Vicksburg, Shreveport & Pacific Railroads; and Steamers on the Mississippi River, and at Harrison with Natchez, Jackson & Columbus Railroad.

A. J. KNAPP, Gen. Agt.  
Memphis, Tenn.

NATCHEZ & JACKSON R. R.  
GOING WEST.  
Mail leave Jackson.....7:00 a. m.  
Arrive at Natchez.....12:25 p. m.  
Freight leaves Jackson at.....8:00 a. m.

GOING EAST.  
Mail leave Natchez at.....3:45 p. m.  
Arrives at Jackson.....9:00  
Freight arrives at Jackson.....7:00

Passenger trains connect at Harrison with the L. N. O. & T. R. R. for Vicksburg and Memphis. Freight trains run daily except Sunday.  
G. R. GORDON, Agt.

## Southern Bivouac.

E. F. AYER &amp; SONS.

PUBLISHERS,

LOUISVILLE, KY.

Sent on the Sample Copy or \$2.00 for Annual Subscription. \$1.00 6 months.

FOR SALE BY ALL NEWSDEALERS

## CONTENTS FOR JANUARY.

Frontispiece: Battle of Gettysburg.

Robert Toombs, with Portrait. Henry W. Cleveland.

The Tragedy of Black Mountain.

Carmen Amaboam.

Brady's Invasion of Ky. Gen. C. C. Gilbert.

Portraits of Gen. Leonidas Polk.

Cherokee Rows.

Carrington's Gift, Illustrated.

Christmas at Brocton Plantation.

Second Day at Gettysburg.

Portraits of Gen. Longstreet and Gen. Ewell.

The Rev. Sam Jones, with Portrait.

Ad. Flies.

Our Native Keegreens.

Comment and Criticism.

The Editor's Table.

Salmagundi.

## THE BAPTIST RECORD.

Since its baptism of fire has entered upon its Tenth Volume. In all its history, it has boldly and fearlessly advocated Bible truth as understood by the Baptists. While doing this it has always been conservative, eschewing controversy, save where the interests of truth demanded it, and urging

## PERFORMANCE OF DUTY.

Rather than an interminable discussion of those questions which minister to strife.

Being called into existence by a committee of the Baptist State Convention of Mississippi it has ever been the firm friend and zealous advocate of those objects constituting the

## WORK OF THE CONVENTION.

Steadily it has grown in the affections of the Brotherhood until now it enjoys a warm place in the hearts of the Baptists of the State and in many hearts in the Louisiana Baptist Brotherhood. It may now be regarded as upon a

## SOLID FINANCIAL BASIS

And as no longer an experiment. To make it a paper of which the denomination in the State may feel justly proud, it only needs (1) The hearty co-operation of its friends in INCREASING ITS CIRCULATION; and (2) CONTRIBUTIONS TO ITS COLUMNS from the many good brethren in Mississippi and Louisiana and elsewhere, who can write well.

## ITS IMPROVED FORM.

A six-column quarto, will add much to the neatness and beauty of its appearance, and will also increase its capacity for doing good.

## OUR LOCATION,

In Jackson, the capital of the State, which is a railroad centre, gives us fine mailing and banking facilities, and many other advantages.

## BOOK DEPARTMENT.

This feature of our work will be continued with increased facilities for serving the Baptists of the State in procuring religious books. We can furnish any religious book or any number of tracts upon as easy terms as can be secured by our friends in ordering direct from the great publishing houses. Any of the following Standard Works may be had from us:

Clark's Notes on Matthew.	420 pp.	\$1 50
Clark's Notes on Mark.	394 pp.	1 50
Clark's Notes on Luke.	504 pp.	1 50
Clark's Notes on John.	336 pp.	1 50
Clark's Harmony of the Gospels.		2 00
Hackett's Commentary on Acts.		1 25
Harmonie Arrangement of the Acts; Clark.		1 50
Along the lines at the front. A general survey of Baptist Home and Foreign missions.		25
Baptist Year Book.		1 00
Baptism of the Ages and Nations, by Wm. Cathcart.		1 75
Cramp's Baptist History.		1 75
Lectures on Baptist History. Wm. R. Williams.		90
Help's to Zion's Travelers. Hall.		30
The Blood of Jesus.		1 25
Bunyan's Inviting Works.		90
Howell on Communion.		1 50
Church Order. J. L. Dagg.		1 25
Distinctive Principles of Baptists.		1 25
Facts and Fancies in Modern Science.		1 50
Madison Avenue Lectures.		2 00
Manual of Theology, by J. L. Dagg.		
Rome Against the Bible, and the Bible against Rome. W. S. Plummer.		40
D. D.		60
Scriptural Law of Divorce, by Alvah Hovey, D. D.		6 00
Annotated Paragraph Bible.		

We can also furnish any kind of tracts, Sunday-school Helps, Sunday-school Libraries, and Requisites, and music and Hymn Books.

Sunday-Schools desiring to purchase Libraries would do well to correspond with us. Any schools wishing to entrust this matter to us can write, giving us a list of books in present library, and state what amount they desire to invest, and we will make a selection.

Baptists throughout the State, and in Louisiana, are invited to correspond with us.

Address. **GAMBRELL & FOSTER,**  
Jackson, Mississippi.

**LUTHER MANSHIP.**  
**MANSHIP & JULIENNE.**  
Hardware, STOVES, CROCKERY, GUNS, Tinshop in connection.  
AMUNITION, PLOWS, ETC.

State Street, Jackson, Miss.

**CATARRH** **FREE**  
SAMPLE TREATMENT  
Also complete treatment of this loathsome disease. So great is our faith we can permanently cure Catarrh, we will treat enough to convince.